The Position of Women from the Viewpoint of Imam Khomeini



Translator(s): Juliana Shaw Behrooz Arezoo

بسم الله الرحمن الرحیم

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This text comprehensively outlines the Position of Women from the viewpoint of Imam Khomeini (r.a.). Starting with acknowledging the Great Women of the World, such as Hazrat Fatima Zahra, the compilation then covers the status and rights of women in Islam as well as the role of women in their families, and the Jihad of a woman, specifically giving examples from women during the time of the Islamic .Revolution

Introduction

The history of mankind overflows with instances of tyrannical acts perpetrated against the deprived and meek of the earth by oppressors and men of power. Every so often, it was the oppressed who, heeding the call of a venerable descendant of the family of the prophets and saints, rose up in anger against those practicing injustice and by sacrificing their lives and enduring immense hardships allowed the people of .the world to enjoy a breath of the fresh air of justice and equity

Before very long, however, the stench from the fetid water of pride and arrogance, diffused by riches, power and deceit, once again dispersed the sweet savour of .justice, stifling the justice seekers

Women meanwhile, as half of mankind, have been made to suffer additional injustice

– the description of which calls for a book thicker than that needed to record the oppression suffered by mankind in

p: ۱

general – and in their role as ‘spouses of men’, invariably shared their husbands’ .sorrow and were their refuge in hard times

In many instances throughout history when the tyranny of tyrants or the tribulations of the time have caused the death of their husbands, it was the women who, single-handed, had to shoulder the burden of responsibility. In addition to these, women, whether in their role as daughters in their fathers’ house, spouses at the side of their husbands or sisters to their brothers, and women compared to men in general, have never enjoyed their proper station and have usually been regarded as the weaker .sex, inferior, unfortunate, pitiful, her greatness ignored

Even though throughout the different periods of history and in the various cultures and societies this discrimination has experienced varying degrees of severity, still, unfortunately, its perpetuation and pervasiveness are undeniable, with each period of .time demonstrating at least one of its many hues

As we know, among the Arabs in pre-Islamic times, burying girls alive was seen as a way for families to deliver themselves from what was believed to be the misfortune of having a female child. It was only in a short period in the earliest age of Islam that through the teachings and practice of the Prophet and members of his virtuous .household, women recovered, to a certain degree, their true worth and station

With the revival and restoration of the former system, this time masquerading as

the Islamic caliphate, women's standing once again lapsed and gradually with the passage of time fossilised misinterpretations of Islam imposed crippling restrictions and limitations on women, such that even in the last few decades veins of these ossified views expressing disdain for women and belittling their position could still be .clearly seen among the contemporary petrified religious traditionalists

It was in such circumstances that the imperialists and their henchmen, in keeping with their hegemonic tendencies, began to seek suitable ways and means of infiltrating the cultural and political life of Iran, and to this end they availed themselves of the position of women in our society. With the slogans of freedom and equality, they promoted the culture of nakedness and libertinism, in the process making use of the most draconian of despotic measures as seen in Riza Khan's policy of forcing women (to remove their Islamic veils (kashf-i hijab).(١

This ambition, which at the time of Riza Khan's son - a son truly worthy of such a father - took on a more subtle and clever form, was described in the imperial literature as turning women into beguiling creatures. In the Shah's logic, the modern woman, the woman free of religious restraints, has as her mission beguilement, and .all obstacles to the realisation of this mission must be removed

Thus it was that not only women, but the other half of society too, i.e. the men, fell under the spell of beguilement. We ourselves witnessed how, in addition

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After the Constitutional Revolution from the middle of ١٩٢٧, some circles close to - ١ Riza Khan began talking about the forced removal of the women's Islamic veil (kashf-i hijab) and by the New Year of ١٩٢٨ (١٣٠٧ AHS), Riza Khan's wife and daughters appeared in public without the Islamic covering. The law calling for the removal of hijab was implemented after Riza Khan's return from Turkey (in ١٩٣٤) on ٧ January ١٩٣٥ (١٧ Dey ١٣٤١ AHS). On this day, Riza Khan, accompanied by his wife and two daughters, attended the opening ceremonies for a college along with his ministers and their wives who had removed their Islamic covering. At this ceremony, Riza Khan

addressed the women saying: “We have broken the prison bars! Now the freed
”.prisoners can make beautiful homes instead of cages

to the cabarets and dance halls and the formal and informal gatherings, the streets, city squares, parks, recreational centres, swimming pools and beaches, as showplaces of this imperial policy, were in practice changed into something akin to houses of pleasure in the service of degenerating, corrupting and narcotising the .young generation

The model of the beguiling woman is one borrowed from Western society. Unfortunately, in the original model too, woman's true greatness and identity have been sacrificed at the altar of the Western materialist philosophy in worship of the .two gods of Western man: the economy and the pursuit of pleasure

Consequently, in the Western civilisation too, women are to a great extent either used to promote and sell goods or to promote and sell themselves. She is a commodity in the service of the ruling system and plays her part according to the dictates of the .''establishment

With the help of the above observations, the greatness of Imam Khomeini's action in reviving the true identity of Muslim women can be seen, and the luminosity of his .thought demonstrated

Imam saw for himself how the fossilised ideas of his generation viewed women as nothing other than the 'weaker sex' and wives imprisoned in the women's quarters of the home. On the other hand, with his special perspicacity he realised that the role the Shah and imperialism had in mind for women as beguilers and playthings would not lead to them enjoying a better position and would

result only in the degeneration and corruption of Muslim societies, in Muslims .becoming estranged from their own culture and in them losing sight of who they are

In his position as an enlightened and crusading marja-i taqlid(۱), he drew from the limpid waters of the heavenly fount of the teachings of the pure Islam of Muhammad and from his reflections as a mujtahid(۲) on the precious heritage of the traditions of the Prophet and the teachings of the infallible Imams, upon whom be peace, and arrived at such a correct understanding of women's responsibilities and true role in society that we see this manifested in the revival of the Muslim woman's identity in .the Islamic republic system

It was acceptance of his view of women that, despite years of endeavours by imperialism's propaganda organs on one side and the presence of fossilised ideas that appeared in the form of devotion to Islam on the other, brought women onto the scene during the Islamic Revolution in Iran in such a way that it was nicknamed the .revolution of the chador(۳)-clad by news agencies, observers and analysts

And it was not only in the demonstrations to overthrow the Shah's regime that the opinions of women were taken as sound and helpful, rather this was the case in all stages of the sanction, endorsement and establishment of the Islamic republic system. Subsequently, despite the backwardness which had arisen from old-fashioned policies and views and which had hampered the legitimate development and blossoming of

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۱- Marja'-i taqlid: a scholar of proven learning and piety whose authoritative rulings .one follows in matters of religious practice

۲- Mujtahid: an authority on divine law who is entitled to give an independent .judgement on a point of theology or law

۳- Large cloak and veil which envelops the woman's entire body, worn in Iran and .elsewhere

their talents and capabilities, women now rapidly made up for the past and made .great strides along the road to securing their proper position in society

The composition of the delegation, which presented Imam's historic message to Gorbachev, the former leader of the now defunct Soviet Union, provides a valuable and meaningful example of Imam's views on the role women should play in an Islamic society. In a symbolic move, he appointed a delegation made up of clergymen, .academics and a woman to announce the death of communism to the world

Indeed, perhaps one can even claim that the composition of the delegation itself conveyed a message as correct as that old sage's miraculous prediction forewarning of the fall of the Eastern bloc: that the revival of Islam and the world's future power lay in the capable hands of these three sections of society, and that it would be through their correct understanding and implementation of their true mission that the tree of Islamic revolution would blossom forth and overshadow the ruins of .communism and capitalism

For the generation that ponders on the true position of women, Imam's own attitude towards women, his directives, his unambiguous and enlightening stances and his ground-breaking edicts in this regard, which were formed within the framework of indisputable shari'a(۱) laws and were completely loyal to the principles and .incontrovertible precepts of the religion, can be used as practical guidelines

There are those to whom the traditional restrictions and denigration to

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۱- - Shari'a: the all-embracing law of Islam derived from the Qur'an, the normative practice and authoritative pronouncements of the Prophet, and a number of .secondary sources

which, unfortunately, in the name of the shari'a, women in many countries which claim to be Islamic are subjected, are an anathema. And yet, at the same time, they also cannot accept the extremist positions taken by those claiming to defend the rights of women – who with phantasmal claims of equal rights even reject the natural and innate differences which exist between men and women, and have in practice set off down a road towards destroying the family and the moral and spiritual centres. For such people the desire to find the happy medium usually ends in frustration.

By referring to this anthology, such people will become acquainted with the opinions of a man who is a descendant of Fatima Zahra,(۱) and who views woman as mankind's educator, as one who helps fulfil mankind's aspirations and as one from whose lap man ascends. His view of women is such that he goes so far as to say: "If nations were deprived of courageous women, of women to rear true human beings, they would decline and collapse."

It was he who with his unique and enlightened way of thinking and without departing from the traditions (sunna) of his forefathers and the system of Islamic laws (fiqh) saw the solution to the problem or the difficulty of women's right in the matter of divorce – which had been the focus of much malicious propaganda by self-interested elements – to lie in women's right to execute a divorce.

۱- – Fatima, the daughter of the Prophet and wife of Imam `Ali, also known as Fatima Zahra.

And now we present to those interested this anthology of the valuable precepts and messages of that holy man concerning women. It has been compiled with the help of the centre for cultural study and research of the Ministry of Culture and Islamic .(Guidance (Women's Cultural Affairs Unit

The excerpts selected in each section are placed in chronological order except for those taken from books Imam has authored, the source for which is given at the end of each excerpt. Regarding his messages and speeches, only the dates have been given throughout, however complete references appear at the end of the book to .facilitate further research

The Institute for Compilation and Publication of Imam Khomeini's Works

Great Women of the World

Hazrat Fatima Zahra

(Hazrat(۱) Fatima Zahra (upon whom be peace

The anniversary of Hazrat Fatima's birthday and Women's Day

The anniversary of Hazrat Fatima's birthday and Women's Day

Tomorrow is Women's Day. It is the day when (the birth of) a woman is commemorated of whom the world is proud. It is the day commemorating a woman whose daughter stood against tyrannical governments, who recited that sermon and (uttered those words, of which you are all aware. (۱

(May ۱۹۷۹ (۲۶ Urdibihisht ۱۳۵۸ AHS ۱۶

If a day is to be designated 'Women's Day', what day is more deserving, is prouder, than the day commemorating the joyous birth of Fatima Zahra, upon whom be peace, a woman who is the pride of the family of divine revelation, and who, like a sun, shines (brightly in the crown of beloved Islam. (۲

May ۱۹۸۰ ۵

۱- The word Hazrat is used as a respectful form of address.

(Urdibihisht ۱۳۵۹ AHS ۱۵)

It is a great day, on which a woman came into the world who compared with all men. A woman came into the world who was an exemplar for mankind. A woman came into the world in whom all traits of a (true) human being were manifest. So today is a great (day. It is the day of you women. (۳

(May ۱۹۸۰ (۷ Urdibihisht ۱۳۵۹ AHS ۱۷

I convey my best wishes and felicitations to the noble nation of Iran, in particular the respected women, on the immensely happy occasion of the birthday of Fatima Zahra, .the most felicitous day to commemorate Women's Day

This joyous birthday occurred in a place and time when women were not considered to be human beings and their very existence was seen as a source of shame for families among the different tribes of the pre-Islamic times. In such a corrupt and barbaric environment, the great Prophet of Islam took woman's hand and delivered her from the slough of pagan customs. The history of Islam testifies to the limitless respect the Messenger of God, peace and blessings be upon him and his descendants, showed this noble infant, so as to demonstrate that woman has a special greatness in society, and if she is not superior to man, she is certainly no less than him. So this day is the day of woman's revivification, and the day to establish her honour and the great

(role she plays in society. (۴

(April ۱۹۸۱ (۴ Urdibihisht ۱۳۶۰ AHS ۲۴

Felicitations to the mighty nation of Iran, in particular its great women, on this blessed day of the woman, this illustrious day commemorating a lustrous being who lays the foundations on which mankind's virtues and the exalted values of God's representative in this world are built. And even more blessed and precious is the most felicitous selection of the ۲۰th day of Jumada II (as Women's Day), the proud day of the birth of a woman who is one of history's miracles and who is a source of pride for (the world of creation. (۵

(April ۱۹۸۲ (۲۵ Farvardin ۱۳۶۱ AHS ۱۴

I congratulate all you ladies and women in all Islamic countries on this joyous holiday marking the glorious birth of Hazrat Fatima Zahra, upon whom be peace. I ask God, the Blessed and Exalted, to guide all the respected women along the path that He has laid down, so that they can achieve lofty Islamic goals. It is a source of great pride for the women that they have designated Hazrat Fatima's birthday as Women's Day; it is (a source of pride and responsibility. (۶

(March ۱۹۸۶ (۱۱ Isfand ۱۳۶۴ AHS ۲

In fact, according to the traditions that have been handed down to us, the Most Noble Messenger (peace be upon him and his descendants) and the Imams (upon whom be (peace) existed before the creation of the world in the form of lights(۱

.Bihar al-Anwar, Vol. ۲۵, pp. ۱-۱۰۳ -۱

situated beneath the divine throne; they were superior to other men even in the sperm from which they grew and in their physical composition. Their exalted station is limited only by the divine will, as indicated by the saying of Gabriel recorded in the traditions on the mi'raj:(۱) "Were I to draw closer by as much as the breadth of a finger, surely I would burn."(۲)

The Prophet himself said: "We have states with God that are beyond the reach of the cherubim and the prophets."(۳) It is part of our belief that the Imams (upon whom be peace) too enjoy similar states, before the question of government even arises. For example, according to the traditions, Hazrat Fatima Zahra, upon whom be peace, also possessed these states, even though she was not a ruler, a judge or a governor. These states are quite distinct from the function of government. So when we say that Hazrat Fatima Zahra, upon whom be peace, was neither a judge nor a ruler, this does not mean that she was like you and me, or that she has no spiritual superiority over us.

Islamic Government, pp. ۶۴-۶۵.

What proves our suggested possibility concerning the truth of the 'Night of Power' (or Decree) Lailat al-qadr(۴) is the lengthy noble hadith,(۵) which appears in the exegesis of al-Burhan (Tafsir al-Burhan) and is quoted from the book al-Kafi, (۶) in which it is said that when a Christian asked Imam Musa ibn

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۱ - The archangel Gabriel accompanied the Most Noble Messenger on his mi'raj (ascension to the Divine Presence), but being of lowlier station than the Messenger, he was unable to endure the splendour of the Divine Presence.

۲ - Bihar al-Anwar, Vol. ۱۸, p. ۳۸۲, 'History of the Prophet', Chapter 'Proof of the Ascension', Narrative ۸۵.

۳- Al Arba'in, Allama Majlisi, p. ۱۷۷, description of tradition ۱۵.

۴- Lailat al-Qadr: The Night of Power (or Decree), has a very special significance in the Muslim calendar because it is the anniversary of that night when the Qur'an was first

revealed to the Prophet Muhammad. This night has been described as ‘better than a thousand months’, and tradition holds that requests made to God during Lailat al-Qadr will be granted.

5- This Arabic word has a large number of meanings including ‘speech’, ‘report’ and ‘narrative’. It also has the very important specialist sense of ‘tradition’, i.e. a record of the sayings and doings of the Prophet Muhammad and his descendants, and as such is regarded by Muslims as a source of Islamic law, dogma and ritual second only in importance to the Qur’an itself.

6- Al-Kafi: one of the most important collections of Shi`ite hadith compiled by Shaykh `Abu Ja'far Muhammad ibn-i Yaqub ibn Ishaq Kulayni (d. 941 AD). Al-Kafi includes 16,199 traditions that can be traced back to the Prophet and his family by an unbroken chain of transmission. The traditions in this book cover ideological, ethical and jurisprudential matters to name but a few. Kulayni lived relatively close in time to the period of the Prophet and the twelve Imams, this, along with the method of gathering, classifying and specifying the chain of transmission, has given al-Kafi a special importance amongst the collections of traditions and puts it alongside three other books as the most important collections of Shi`ite traditions collectively famous as the Kutub al-Arba'a (The Four Books). Al-Kafi is divided into three sections: Usul al-Kafi; Furu' al-Kafi and Rauda al-Kafi. Usul al-Kafi covers ideological and ethical matters and consists of the books of: Reason and Ignorance; the Excellence of Knowledge; Divine Unity; Divine Proof; Belief; Unbelief; Qur'an and Supplicatory Prayer. Furu' al-Kafi, on the other hand, consists of books and sections on jurisprudence and is one of the authoritative reference books for deduction and independent reasoning (ijtihad) from Islamic law for the Shi`ite jurisprudents. Rauda al-Kafi comprises different traditions on numerous matters. This book, also known as Sharif al-Kafi, has for centuries been used by the Shi`ite ‘ulama and jurisprudents as a reference book. Muslim scholars have written extensive expositions on al-Kafi, amongst them Mullah Sadra Shirazi and Muhammad Baqir al-Majlisi.

Ja'far(۱) about the hidden meaning of the Qur'anic verse: "Ha Mim. By the book that makes things clear. We sent it down during a blessed night, for We ever wish to warn against evil. In that night is made distinct every affair of wisdom," (Qur'an ۴۴:۱-۴),(۲) he replied, "As to the meaning of Ha Mim, it is Muhammad, peace be upon him and his descendants. The 'book that makes things clear' is Amir al-Muminin 'Ali, upon whom be peace, and the 'night' is Fatima, upon whom be peace."(۳)

Adab al-Salat, p. ۳۲۹

Amongst the supererogatory prayers to be performed after the prescribed prayer (salat) are the tasbihat(۴) of Fatima Zahra, upon whom be peace, which the Messenger of God, peace be upon him and his descendants, taught her and which are the most preferred of such prayers.(۵) It is in the hadith that had there been anything better, the Messenger of God, peace be upon him and his descendants, would have presented Fatima, upon whom be peace, with it.

Adab al-Salat, p. ۳۷۷

The divine personality of Hazrat Fatima Zahra

(The divine personality of Hazrat Fatima Zahra (upon whom be peace)

All dimensions that one can imagine exist for a woman and a human being were personified in Fatima Zahra, upon whom be peace. She was not an ordinary woman; she was a spiritual woman, a heavenly woman, a human being in the true sense of the word. She was the incarnation of human goodness; she personified the true nature of woman and

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۱- - Imam Abu 'l-Hasan Musa, son of Ja'far: seventh of the Twelve Imams, and generally known as Imam Musa al-Kazim. He was born in Medina in ۷۴۴ AD and died in prison in Baghdad in ۷۹۹ AD.

۲- - Tafsir al-Burhan, Vol. ۴, p. ۱۵۸.

۳- - Usul al-Kafi, Vol. ۲, p. ۳۲۶. Kitab al-Hujjat, section on the birth of the Prophet, peace

.be upon him and his descendants, Hadith ۴

.Tasbihat = words uttered in praise of God – -۴

Furu' al-Kafi, Vol. ۳, p. ۳۴۳, Kitab al-Salat, the section on supererogatory prayers – -۵
.performed after the prescribed prayer, and supplications. Hadith ۱۴

the true nature of the human being. She was not an ordinary woman, she was a heavenly being who appeared in this world in the form of a human being, she was a divine, celestial being who appeared in the form of a woman. She personified all the very best human and female traits that one can imagine. Tomorrow(۱) then is .Women's Day, tomorrow is the day on which such a woman was born

She was a woman who embodied all the virtues of the prophets, a woman who, had she been a man, would have been a prophet, a woman who, had she been a man, would have been the Messenger of God. Spiritual qualities, heavenly qualities, divine qualities, celestial qualities, human and angelic qualities all came together in this being. She was a human being in the full sense of the word, a woman in the full sense of the word. Tomorrow then is Women's Day. Tomorrow is the day when woman's .dignity and woman's character came into being

Various dimensions exist for the woman just as they do for a man, for human beings in general. This external, physical side is the lowest stage of a human being's development, be it man or woman, but it is from this inferior stage that the human being moves towards perfection. Man is a moving being, moving from the physical towards the metaphysical stage, towards annihilation in God. In Fatima Zahra's case these

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.Urdibihisht ۱۳۵۸ AHS corresponding with ۱۷ May ۱۹۷۹ and ۲۰ Jumada II ۱۳۹۹ AH ۲۷ – –۱

stages have been attained. She began from the physical stage and moved on. She proceeded through the stages of a spiritual movement assisted by divine power, by the invisible hand, by the teachings of the Messenger of God (peace be upon him and his descendants) until she reached the stage that all others could not reach. Tomorrow then is the day on which all aspects of woman were materialised, and (woman in all her dimensions was incarnated. Tomorrow is Women's Day. (۷

(May ۱۹۷۹ (۲۶ Urdibihisht ۱۳۵۸ AHS ۱۶

It is a great day; a woman came into the world who compared with all men. A woman came into the world who exemplified humanity. A woman came into the world in whom all traits of a (true) human being were manifest. So today is a great day. It is the (day of you women. (۸

(May ۱۹۸۰ (۲۷ Urdibihisht ۱۳۵۹ AHS ۱۷

Fatima Zahra, upon whom be peace, a woman who is the pride of the family of divine revelation and who like a sun shines brightly in the crown of beloved Islam; a woman whose virtues were on a par with the endless virtues of the Most Noble Messenger and the household of infallibility and purity; a woman for whom everyone, with whatever viewpoint he may hold, has praises, yet none has been able to offer her adequate praise. The hadiths(۱) that have come down to us from the family of divine

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.Refer to footnote ۱۶ – –۱

revelation are such that the listener can easily understand, for one cannot contain a sea in a bottle. And whatever others have said in her praise was according to their own level of understanding not commensurate with her standing. So let us leave this (vale of wonder . . . (۹

(May ۱۹۸۰ (۱۵ Urdibihisht ۱۳۵۹ AHS ۵

And I hope you will accept and perform those duties you are obliged to carry out, which are to strive both in the area of education, which is an important matter, and in the defence of Islam. These are among the important tasks the performance of which (is incumbent on every man and woman, on the young and old alike. (۱۰

(March ۱۹۸۶ (۱۱ Isfand ۱۳۶۴ AHS ۲

I do not consider myself adequate to the task of speaking about Hazrat Fatima, upon whom be peace, so I will suffice with reciting a sound tradition(۱) which can be found in Usul al-Kafi.(۲) This tradition quotes Hazrat Sadiq,(۳) upon whom be peace, as saying: "After the death of her father, Fatima, upon whom be peace, lived for seventy-five days. She was in this world and she was overcome with grief. Gabriel, ".the Trusted Spirit, came to her regularly to console her and tell her of future events

So according to this tradition, in these seventy-five days she had contact with Gabriel, he came and went many times. I do not think that such a thing has happened

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Hadiths and their isnads, or chain of authorities, have been subjected to a wide - -۱ range of types of categorisation. A basic one is to classify the hadith under one of several major categories of trustworthiness. The term 'sahih' or sound indicates the .highest level of trustworthiness in a tradition

.See footnote ۱۷ - -۲

Imam Ja'far al-Sadiq, the sixth Shi'ite Imam. He was born, lived and taught in - -۳ Medina and was buried there when he died. He was a notable scholar of hadith and in .his own life gained a massive reputation for his knowledge and holiness

for anyone else other than the great prophets of the highest rank, that in seventy-five days Gabriel, the Trusted Spirit, came and went and spoke of events that would take .place in the future, spoke of things that would happen to her offspring in the future

Hazrat Amir(۱) wrote down what Gabriel said, he was the writer of these revelations just as he had been the writer of the revelations the Noble Messenger had received - of course with the death of the Noble Messenger those revelations which brought divine laws ended. He was the writer of the revelations that were made to Hazrat .Fatima during these seventy-five days

Gabriel's appearing to someone should not be taken as a trivial affair. One should not imagine that Gabriel would appear to just anyone. The necessary relationship has to exist between the spirit of that person to whom Gabriel would appear and Gabriel's station as the paramount spirit. Whether we believe that it is the greatness of the spirit of the saint or prophet that brings Gabriel down to this lower station, or that it is God who sends him to make such revelations, whether we side with the speculatists in their views or those who interpret the literal meaning in theirs, it still remains that unless the necessary relationship exists between the spirit of that person to whom Gabriel would appear and Gabriel, the paramount spirit, then it would be impossible .for such a thing to happen

The

۱- - ' Ali ibn Abi Talib, cousin and husband of Hazrat Fatima and first of the Twelve .Imams of Shi'ite belief. He exercised rule from ۶۵۶ until his martyrdom in ۶۶۱

relationship existed between Gabriel, the paramount spirit, and the prophets of the highest rank such as the Messenger of God, Moses, Jesus and Abraham. It did not exist with just anyone, and after these prophets it did not exist with anyone else. Indeed, I have not even heard of Gabriel descending to the Imams as he did to the prophets. As far as I know it was only to Hazrat Fatima Zahra, upon whom be peace, that Gabriel appeared repeatedly during the period of these seventy-five days, revealing future events which would take place for her offspring and which Hazrat Amir recorded. Perhaps he spoke to her about the time of her exalted offspring Hazrat Sahib,(۱) upon whom be peace, in which case he may have mentioned events .in Iran too; who knows, it is possible

Be that as it may, I consider the fact that Gabriel appeared to her when he had appeared to no one other than the prophets, upon whom be peace - and even then not all the prophets, only those of the highest rank - and some of the saints who are of the same rank as them, to demonstrate her nobility and moral excellence better than any other virtue with which she is attributed, even though those virtues too are important. The fact that she had communication with Gabriel in those seventy-five days, and that he has appeared to no one since then, demonstrates an excellence, which is, but one

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۱- - Referring to the twelfth and last Imam of Shi'ite belief Imam Mahdi, also known as the Imam of the Age or Lord of the Age, who is now in occultation. According to Shi'ite belief, he made an appearance as a young boy at the funeral of his father after which he entered the state of occultation. It is believed he will emerge from his occultation at a time when injustice fills the earth and his return will herald the .approach of the end of time

(of the characteristics of Hazrat Fatima, upon whom be peace. (١١

(March ١٩٨۶ (١١ Isfand ١٣۶۴ AHS ٢

My pen and words are unable to describe adequately the great and extensive resistance of millions of Muslims enamoured of service, self-sacrifice and martyrdom in this country of the Lord of the Age (may our souls be sacrificed for him). Nor can I do justice to the epic events which have taken place, the acts of bravery, the good deeds and the service performed by the spiritual children of Kauthar, Hazrat Fatima, upon whom be peace, all of which spring from the knowledge gained from Islam and the family of the Prophet and from the blessings gained by following the path of the (Imam of 'Ashura(١). (١٢

(February ١٩٨٧ (١۶ Isfand ١٣۶۵ AHS ۵

We are honoured that the vivifying prayers, which are called the 'ascending recitation' come from our Infallible Imams. We are proud that the Sha'ban invocations(٢) of the Imams, the Prayer of Husayn ibn 'Ali (upon whom be peace) on the Day of 'Arafa,(٣) the prayers of the Sahifa-yi Sajjadiya (۴) known as the 'Psalms of the Family of the Holy Prophet', and the Sahifa-yi Fatimiya, which is a book of God's (revelations to Hazrat Fatima, are from us. (١٣

(June ١٩٩٠ (١۵ Khurdad ١٣۶٨ AHS ۵

Hazrat Fatima Zahra's home and its blessings

Hazrat Fatima Zahra's home and its blessings

Hazrat Amir (Imam `Ali), upon whom be peace, was the leader of all Muslims with a domain perhaps ten times larger than today's Iran. It

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Referring to Imam Husayn, grandson of the Prophet, and also known as the Lord - -١ of the Martyrs. In ۶٨٠, Imam Husayn refused to swear allegiance to Yazid, son of

Mu'awiya and second caliph of the Umayyad dynasty, since Yazid did not possess legitimate authority and had succeeded to the caliphate by hereditary succession. The ensuing death of the Imam in battle at Karbala has always been commemorated by Shi'ite Muslims as the supreme example of martyrdom in the face of tyranny. It served as an important point of both ideological and emotive reference throughout the Islamic Revolution in Iran. 'Ashura, the tenth day of Muharram, is the day on .which he was martyred in Karbala

٢- - A litany that was recited by all the Imams, something true of no other prayer or .invocation, during the month of Sha'ban

٣- - Day of 'Arafa: the ninth day of the month of Dhu 'l-Hijja, when all the pilgrims participating in the hajj must be present at the plain of 'Arafa outside Mecca. For a translation of the text of the prayer that Imam Husayn recited on this day, see 'Allamah Muhammad Husayn Tabataba'i, A Shi'ite Anthology, trans. William C. Chittick, .pp. ٩٣-١١٣

۴- - The book of fifty-seven prayers known as the Sahifa-yi Sajjadiya, which is one of the major Shi'ite manuals of prayer, was composed by Imam Zayn al-'Abidin Sajjad, the fourth of the Twelve Imams and the only son of Imam Husayn to survive the .massacre at Karbala

extended from the Hijaz to Egypt and even farther into Africa, reaching parts of Europe. Yet when this divine leader sat with a group of people, just as we are sitting here now, even this(۱) was not beneath him. He possessed one pelisse, which, tradition holds, he and Hazrat Fatima would sleep upon at night and during the day he would scatter grass upon for his camel to eat. This was also the kind of lifestyle the (Prophet had. This is Islam. (۱۴

(July ۱۹۷۹ (۱۳ Tir ۱۳۵۸ AHS ۴

The ideology was being erased and destroyed by the deviationists remaining from the Age of Ignorance(۲) and by the calculated plans for the revival of nationalism and Arabism with the slogan 'no message received, no revelation revealed',(۳) the just Islamic government was being turned into a monarchical regime and Islam and the revelation dragged into obscurity, when suddenly a great figure, who had been nourished by the juice of divine revelation, nurtured in the household of the lord of the messengers, Muhammad Mustafa, and the lord of the Imams, `Ali Murtaza (Imam `Ali), and raised in the care of Siddiqa Tahera (Hazrat Fatima), rose up and through his unequalled sacrifice and movement for God created a great inciden Wafat, which brought the palaces of the oppressors tumbling down and saved the ideology of (Islam. (۱۵

(June ۱۹۸۰ (۲۶ Khurdad ۱۳۵۹ AHS ۱۶

This small house of Fatima's, upon whom be peace, and these people reared there, who numbered

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.Imam is referring to the simple mat on which he was sitting in his home in Qum – -۱

.Referring to the pagan times before the rise of Islam – -۲

A line from a poem attributed to Yazid ibn Mu'awiya, which denies the revelation – -۳ .and the basis of the prophet's mission

four or five, in reality manifested all the power of God the Exalted. They rendered (services at which all of us, all of mankind, marvel. (۱۶

(March ۱۹۸۲ (۱۸ Isfand ۱۳۶۰ AHS ۹

A woman in a small room of a humble home nurtured human beings whose light shone from the vast expanse of the earth to the highest heavens, from this world to the next. May the blessings and peace of God the Exalted be upon this small room, which was the place where the light of divine majesty was made manifest and was (the nursery of the elite children of mankind. (۱۷

(April ۱۹۸۲ (۲۵ Farvardin ۱۳۶۱ AHS ۱۴

We had a humble dwelling in the early days of Islam and that belonged to Fatima Zahra, upon whom be peace. It was even smaller than these rooms here,(۱) but what blessings it bestowed. The blessings that came from this small hut were such that they filled the world with enlightenment. And man would have to traverse a great distance before he could reach the station of those who bestowed these blessings, for the dwellers of this humble home occupy such a high station in the spiritual realm that even the hands of the angels cannot reach them, and their teachings are such that whatever good one sees in the Muslim lands, especially in our land, comes from their (blessings. (۱۸

(March ۱۹۸۳ (۱ Farvardin ۱۳۶۲ AHS ۲۱

In the exegesis of Al-Burhan (Tafsir al-Burhan), there is

.Referring to his own humble home - -۱

a narrative from Hazrat Baqir.(۱) Being a noble hadith referring to several pieces of information and disclosing important secrets, we will, owing to its blessedness, relate it in full: The author of Tafsir al-Burhan, may God have mercy on him, quoting a narrative from `Abdullah ibn `Ajlan as-Sakuni who quoted from the men of Shaykh Abu Ja`far at-Tusi who quoted Abu Ja`far himself who said: I heard Abu Ja`far (Imam Baqir), upon whom be peace, say: The house of `Ali and Fatima was the room of the Messenger of God, upon whom be peace, and the roof of their house was the Throne of the Lord of the worlds. At the back of their house there was an opening to the Throne, the curtain before the stairs of revelation having been raised. And the angels would bring down revelation to them in the morning, in the evening and at any hour or any moment. The comings and goings of groups of angels were endless. Verily did God, the Blessed and Exalted, draw back the curtain on the heavens for Abraham till he saw the Throne and He increased his seeing power. And verily did God increase the seeing power of Muhammad, `Ali, Fatima, Hasan and Husayn, upon whom be peace. They would look at the Throne and they found no roof over their home except the Throne. Their home was roofed with the Throne of the Beneficent, and "therein

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۱- - The fifth Imam, Muhammad al-Baqir.

ascend the angels and the Spirit by God's permission on every affair, in peace," (Qur'an ٩٧:٤-٥). I asked: "For every affair?" He replied: "For every affair." I asked: "Is ".this what was revealed?" He replied: "Yes

Adab al-Salat, p. ٤٤٨

The way of life of Hazrat Fatima

(The way of life of Hazrat Fatima (upon whom be peace

We must take this family as our role model, our women should try to emulate their women, and our men their men. All of us should learn from all of them. They dedicated their lives to the support of the oppressed and to the revival of the divine traditions. We should follow their example and dedicate our lives to them. He who knows the history of Islam, knows that each member of this family was a perfect human being, even more than that, a divine being, a spiritual person who rose up for the people and (for the oppressed against those who sought to destroy them. (١٩

(April ١٩٧٩ (٢٢ Farvardin ١٣٥٨ AHS ١١

The exemplar is Hazrat Fatima Zahra, upon whom be peace. The exemplar is the Prophet of Islam. We can say that our country is Islamic, that we have an Islamic (Republic when all these ideals that are contained in Islam are realised. (٢٠

(May ١٩٧٩ (٨ Khurdad ١٣٥٨ AHS ٢٩

The speech of Fatima Zahra, upon whom be peace, decrying the government, the uprising of the Commander of the Faithful (Imam `Ali), his forbearance over twenty

odd years while helping the government of the time, and later his sacrifice in the way of Islam and the sacrifice made by his two dear sons: Imam Mujtaba,(۱) who discredited the tyrannical Umayyad government through the great service he rendered; and Imam Mujtaba's dear brother, the Lord of the Martyrs (Imam Husayn), .with the great service he rendered, are things about which you are all aware

We know that despite the fact they were few in number and their weapons were insufficient, the divine spirit and the spirit of belief made them such that they were able to prevail over all the tyrants of their age, revive Islam and set an example for us all, dear brothers, which is that we should stand fast against all the powers that today have risen up in war against us, even though our numbers be few, our weapons .insufficient and our readiness incomplete

And we shall also follow our Imams, upon whom be peace, in the example they set by demonstrating that one must stand against the arrogant ones armed sometimes with (words and at others with weapons, and put them in their place. (۲۱

(March ۱۹۸۲ (۱۸ Isfand ۱۳۶۰ AHS ۹

Strive to purify your character and to make your friends do likewise. Strive so that you react to the outrages committed against you. In your attempts to uphold all the qualities that make up the great character of woman, be as that unique woman, Hazrat Fatima Zahra, upon whom be

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.Imam Hasan: son of Imam `Ali and the second Imam from the Prophet's Progeny - -۱

peace, was. All of us should take our exemplar from Islam by looking at her and her children, and being as she was. Strive to acquire learning and godliness, for learning is not the preserve of any one person, learning is for all, godliness is for all, and striving (to acquire learning and achieve godliness is the duty of us all. (۲۲

(March ۱۹۸۵ (۲۱ Isfand ۱۳۶۳ AHS ۱۲

Likewise, if you women here, indeed all our women all over the country, have accepted today as Women's Day, that is, have accepted the day which marks the birthday of Hazrat Fatima Zahra, with all the perfection it represents and the position it enjoys, as Women's Day, then you have a great task to perform, one which includes struggle, just as she struggled, to the best of her ability, during the short span of her life, addressing the governments of the time and passing judgement on them. To truly accept her birthday as Women's Day, you must imitate her. To truly accept it you must follow her example in her renunciation of the things of this world, in her devotion and piety and in all the virtues she possessed. If you do not do this, then you have not entered into the true spirit of Women's Day. Whoever does not accept these things has not entered into the true spirit of Women's Day and has not recognised its true (nature. (۲۳

March ۱۹۸۶ (۱۱ ۲

(Isfand ۱۳۶۴ AHS

It is greatly regrettable that yesterday (Saturday ۲۸ January ۱۹۸۹ / ۸ Bahman ۱۳۶۸ AHS) the Islamic Republic of Iran Broadcasting organisation broadcast a derogatory remark about the role model for women, a remark which one is ashamed to repeat. The person who allowed such a remark to be broadcast will be punished and removed from office, and the others involved in this matter will also be punished. If it is proven that the intention was to insult and disparage, then most certainly the person guilty will be sentenced to death. If an incident of this kind is repeated, then the top officials at the Islamic Republic of Iran Broadcasting will receive a severe reprimand and will be punished. Of course all stages of the investigation will be in the hands of the (Judiciary. (۲۴

(January ۱۹۸۹ (۹ Bahman ۱۳۶۷ AHS ۲۹

The Philosophy of Imamate as held by Hazrat Fatima Zahra

The Philosophy of Imamate as held by Hazrat Fatima Zahra, upon whom be peace

In order to assure the unity of the Islamic umma,(۱) in order to liberate the Islamic homeland from occupation and penetration by the imperialists and their puppet governments, it is imperative that we establish a government. In order to attain the unity and freedom of the Muslim peoples, we must overthrow the oppressive governments installed by the imperialists and bring into existence an Islamic government of justice that will be in the service of the people. The formation of such a government will serve to preserve the order

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.Umma: the entire Islamic community without territorial or ethnic distinction – –۱

and unity of the Muslims. Just as Fatima Zahra, upon whom be peace, said in her address: “The Imamate exists for the sake of preserving order among the Muslims ”.and replacing their disunity with unity

.Islamic Government, p. ۴۹

The complete texts of messages and some speeches given on the occasion of Women's Day Imam Khomeini's Message on Women's Day

The complete texts of messages and some speeches given on the occasion of Women's Day Imam Khomeini's Message on Women's Day

May ۱۹۷۹ ۱۶

I seek refuge in God from the accursed Satan

In the Name of God, the Compassionate, the Merciful

Tomorrow marks the birthday of Siddiqa Tahera Fatima Zahra, upon whom be peace; it is Women's Day. All dimensions that one can imagine exist for a woman and a human being were personified in Fatima Zahra, upon whom be peace. She was not an ordinary woman; she was a spiritual woman, a heavenly woman, a human being in .the true sense of the word

She was the incarnation of human goodness; she personified the true nature of woman and the true nature of the human being. She was not an ordinary woman, she was a heavenly being who appeared in this world in the form of a human being, she was a divine, celestial being who appeared in the form of a woman. She personified all the very best human and female traits that one can imagine. Tomorrow (۱) then is .Women's Day, tomorrow is the day on which such a woman was born

She was a woman who embodied all the virtues of the prophets, a woman who, had she been

.Urdibihisht ١٣٥٨ AHS corresponding with ١٧ May ١٩٧٩ and ٢٠ Jumada II ١٣٩٩ AH ٢٧ – –١

a man, would have been a prophet, a woman who, had she been a man, would have been the Messenger of God. Spiritual qualities, heavenly qualities, divine qualities, celestial qualities, human and angelic qualities all came together in this being. She was a human being in the full sense of the word, a woman in the full sense of the word. Tomorrow then is Women's Day. Tomorrow is the day when woman's dignity and .woman's character came into being

Various dimensions exist for the woman just as they do for a man, for human beings in general. This external, physical side is the lowest stage of a human being's development, be it man or woman, but it is from this inferior stage that the human being moves towards perfection. Man is a moving being, moving from the physical towards the metaphysical stage, towards annihilation in God. In Fatima Zahra's case these stages have been attained. She began from the physical stage and moved on. She proceeded through the stages of a spiritual movement assisted by divine power, by the invisible hand, by the teachings of the Messenger of God (peace be upon him .and his descendants) until she reached the stage that all others could not reach

Tomorrow then is the day on which all aspects of woman were materialised, and .woman in all her dimensions was incarnated. Tomorrow is Women's Day

Unfortunately, women have suffered from victimisation in the past, notably in

two periods. The first was during the Age of Ignorance, the period before the advent of Islam. During this time, women were oppressed; they were treated like animals, even worse than animals. Then Islam came and bestowed its blessings on mankind, it dragged women out of that state of oppression; it pulled her from that slough of .ignorance

The second period when women have been oppressed occurred in our Iran, during the reigns of the former Shah (Riza Khan) and his son (Muhammad Riza). In the name of wanting to liberate women, they oppressed the women; they committed outrages against them. They dragged them down from that position of honour and esteem that they occupied, from that spiritual position that they enjoyed, making them instead mere objects. In the name of freedom, freedom for women and freedom for men, .they deprived men and women of their freedom

They corrupted our women and our youth. The Shah (Muhammad Riza) believed women should be 'ravishing and beguiling' as he put it. Of course it was because he had allowed the animal aspect of his nature, the base animal aspect with its concern for the physical, for the material, to overcome him that he viewed women as such. Accordingly, he pulled women down from their position as human beings to the level of an animal, and on the plea of wanting to give women status, he dragged her down from the status

she enjoyed to a lower one. He turned women into dolls, whereas women are human .beings, great human beings

Women are the educators of society. It is from the laps of women that true human beings originate. The first stage in the development of sound men and women begins in the lap of a woman. Women are the educators of human beings. A country's success or its misfortune depends on women. If they impart sound teachings, they create (sound) human beings and a flourishing country. Good fortune originates from the laps of women, they should be the source of every success and happiness, yet unfortunately this father and son, in particular this son, turned women into playthings. The number of crimes they perpetrated against the women they did not perpetrate .against the men

Women are the source of all blessings. We all saw what role the women played in this movement. History has witnessed great women in the world and what it means to be a woman, but history is remote. We ourselves have witnessed the kind of woman Islam has nurtured. In this recent period, the women who rose up were the veiled women from the south of the city, from Qum and other places where Islam enjoys a .strong foothold

Those who had the type of upbringing that the Aryamehr(۱) decreed did not participate in this uprising at all. They were given a

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۱- The title Aryamehr, which means 'the sun and light of the Aryan race', was created by Riza Zadeh Shafaq, a senator from the province of Azerbayjan. Asadullah `Alam, who had asked the writers and other literary personalities of the time to think of an honorific title for the Shah, chose Aryamehr. In ۱۹۶۷, the National Consultative Assembly bestowed this title upon the Shah. It reflected the nationalist ideology of the regime and demonstrated its rejection of Islamic ideology. R.K. Karanjia, in the book The Mind of a Monarch, p. ۲۳۶, reports the Shah as one who hoped for a revival of the .great Aryan civilisation as seen in the days of the Emperor Cyrus

training that was depraving and corrupt and were deprived of Islamic teachings, whereas those who were given an Islamic education shed blood, sacrificed lives, poured into the streets and brought the movement to victory. Our movement is indebted to them. The men poured into the streets after the women; the women .encouraged the men; they formed the vanguard

Women are creatures who can destroy a power that seems everlasting, a demonic power. During their reigns, Riza Khan and Muhammad Riza Khan vulgarised women, dragging them down from that status they once enjoyed, doing the same to the men and youth too. Numerous centres of corruption were created for our youth. In the name of freedom, in the name of progress, in the name of civilisation, they dragged .our youth into corruption. In the name of freedom, they deprived us of all freedoms

Those who lived through the Riza Khan period understand perfectly well what I am talking about, they witnessed for themselves what we were put through and what our respected women were put through, just as those who lived through Muhammad Riza's era saw what went on then. With deceptive words and bombastic terms, they set our country on a course for destruction. And worse than everything else, much .worse, was the fact that they corrupted our youth

Our human resources were put in a state of backwardness because of them. Women during the time of Riza Khan and

Muhammad Riza Pahlavi were oppressed creatures and did not know it. It is doubtful that women were subjected to as much oppression during the Age of Ignorance as .they were during the reigns of these two men, or as much degradation

In both periods (the Age of Ignorance and under the Pahlavis), women were oppressed. In the first, Islam came and rescued them from their bondage, and in this period too I hope that Islam will be able to take their hands and save them from the .maelstrom of abjectness and oppression

Oh honourable women, awaken! Be alert; do not let yourselves be deceived by those devils who wish to pull you into this maelstrom. They are alluring and deceitful; they are out to cheat you just as the cursed Shah was. Take refuge in Islam. Islam will bring you happiness. Tomorrow is Women's Day; it is the day when (the birth of) a .woman is commemorated of whom the world is proud

It is the day commemorating a woman whose daughter stood against tyrannical rulers, who recited that sermon and uttered those words, words of which you are all aware---a woman who stood up to a tyrant who would kill anyone who breathed a word against him. She was not afraid; she held her ground and condemned him, condemned Yazid and his leadership. She lambasted him saying he was not fit to be .called a human being

This is

what women should be like, and, praise be to God, this is how the women of our day are. They stood against the tyrant with clenched fists carrying their infants in their .arms and helped the movement

.May God keep us from the evil of devils

.May God keep our youth from the evil of these human devils

(May God keep our women and our girls from their evil. (۲۵

(May ۱۹۷۹ (۲۶ Urdibihisht ۱۳۵۸ AHS ۱۶

May ۱۹۷۹ ۱۷

Imam Khomeini's address to a gathering of women on the occasion of Women's Day

In the Name of God, the Compassionate, the Merciful

The day is great, the gathering grand and the place blessed. It is the day commemorating the birth of Fatima Zahra, Women's Day. It is a victorious day for women, the day of the exemplar for women in the world. Women play a very important role in society. The realisation of mankind's hopes lies in her hands. She is the educator of great men and women. It is from the laps of women that man begins his ascent. It is in the laps of women that great men and great women are nurtured. It .is a great day; a woman came into the world who compares with all men

A woman came into the world who is an exemplar for mankind. A woman came into the world in whom all the traits of a (true) human being were manifest. So today is a great

.day. It is the day of you women

In our era, women have shown that they stand shoulder-to-shoulder with their menfolk in the struggle; one could even go so far as to say that they lead the way. Iranian women have undertaken both great human and financial endeavours. This respected class of women from the south of Tehran, from Qum and other cities, these veiled ladies, these symbols of virtuousness, took the lead in the movement and in financial sacrifice, donating their jewels and gold to the oppressed. And the most .important issue here is that one's intentions are pure

For the few loaves of bread that Hazrat Amir (Imam `Ali), upon whom be peace, and his family gave in charity, God revealed several (Qur'anic) verses. These verses were revealed not because of the loaves of bread, but because the intention was pure, it .was an act done for God. The value of an action lies in its spiritual motives

The actions of those sisters who took part in the movement were more valuable than those of the men; they came out (into the streets) in their veils of modesty and shouting in unison with the men brought about victory. Now, with the purest of intentions, what they had accumulated during their lives they donated to the needy. This is worth much, were the affluent to donate millions it would not match this in .value

So Women's Day is an important

day, and today is Women's Day. Today is the day of you veiled ladies. This is a great gathering, a gathering of the different strata of those who (hitherto) could not come together, whom repression prevented from coming together. Today all have come together, men and women have come together in a brotherly and sisterly fashion at a holy place, at Fayziya,(١) at the place from which knowledge flows to all regions, the place at which divine laws are elucidated, the place from which knowledge and the knowledge of jihad is disseminated. The men and women of Qum are exemplary in their learning and their willingness to act, as are the men and women of Iran on the .whole

My friends, maintain this community and this unity. The devils seek to cause dissension among you. Preserve this ideological unity; preserve this uprising for God. As long as your uprising is for God, you will be victorious. Those who, using various pretexts, try to create divisions, are betraying the nation, betraying the country and .betraying Islam. Be vigilant and neutralise their actions and their machinations

Those who try to create disturbances and discord among the different segments of the population throughout the country are foreign agents, they are agents of America; they are American mercenaries. They receive money from the other side of the border, which they distribute to the workers to persuade them to down tools. They want them

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١- - The theological school situated in the vicinity of the shrine of Hazrat Ma'suma, .upon whom be peace, in the city of Qum

to stop working so the factories won't operate. The farmers are prevented from !getting on with their work. Oh honourable workers! Dear farmers

Continue with your work. Stop indulging in these ideological differences. Now is the time for everyone to be working for Islam and for his country. All of you are duty bound to do so. Those who try to prevent you from working want to open the way for their masters, they want to return us to that abjectness and suffering we once had to .endure. May God protect you from their malice

.May He render Islam and the Muslims victorious

.May He give us the power of discernment

.May God grant you health and happiness

(Peace be upon you and also the mercy and blessings of God. (۲۶

(May ۱۹۷۹ (۲۷ Urdibihisht ۱۳۵۸ AHS ۱۷

May ۱۹۸۰ ۵

Imam Khomeini's message for Women's Day

In the Name of God, the Compassionate, the Merciful

If a day is to be designated 'Women's Day', what day is more deserving, is prouder, than the day commemorating the joyous birth of Fatima Zahra, upon whom be peace, a woman who is the pride of the family of divine revelation and who like a sun shines brightly in the crown of beloved Islam; a woman whose virtues were on a par with the endless virtues of the Most Noble Messenger and the household of infallibility and purity; a woman for whom everyone, with whatever viewpoint he may hold, has praises, yet none

.has been able to offer her adequate praise

The hadiths that have come down to us from the family of divine revelation are such that the listener can easily understand, for one cannot contain a sea in a bottle. And whatever others have said in her praise was according to their own level of understanding, not commensurate with her standing. So let us leave this vale of .wonder and turn to the virtues of women in general

During this past half-century of blackness and bondage, this opprobrious Pahlavi era, the poisonous pens of the misguided and the words of benighted speakers sought to give women the status of a commodity, and those women who were vulnerable were drawn to centres that the pen is ashamed to mention. Anyone wishing to know something of these crimes can refer to the newspapers and magazines of the Riza Khan era, to the poems of the blackguards and scoundrels of that period, that corrupt period from the compulsory unveiling of women onwards. One can find out about the .social gatherings of those days and the centres of corruption that existed

Shame on those people. May the pens of such intellectuals be broken. Do not think that the crimes perpetrated on the plea of freedom for women and freedom for men had nothing to do with the plans of the world-plunderers and the international criminals. One of their plans was to lure the youth into the centres

of vice and fornication, and in this they succeeded. Consequently, our country was deprived of young people who were active members of society. They robbed the youth of their ability to think, and brainwashed them into believing that they should be indifferent to the plundering and pillaging they carried out in this blighted country of (xenomaniacs.(۱

Today, through the blessings of the Islamic movement, women are effective members of society, and have to a certain degree regained their proper standing. There are still a limited number of women in the upper echelons of society who have inherited the views of the black period of the former vile regime and consider women's proper standing to lie in prinking, in making herself up and participating in .bacchanalian revelry

They have made themselves into an article of trade, they are the followers and agents of the previous regime, the executers of the foreigners' plans and the helpers .of the CIA and SAVAK

Apart from these, the women of Iran today are committed, lion-hearted individuals who shoulder-to-shoulder with our dear men are busy rebuilding their beloved country just as they are busy rebuilding themselves through learning and education. You will not find a town or village without cultural or scientific centres composed of dedicated and honourable Muslim women. Through the blessings of Islam, the Islamic movement has brought about such a change in the spirit of the men and women of our society that they have travelled a

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Xenomaniacs: those infatuated with foreign and especially Western models of - -۱ culture. This is a translation of a Persian term, gharbzadeha, popularised by Jalal Al-i Ahmad (d. ۱۹۶۹) in his book Gharbzadegi (Xenomania). He was a writer of great .influence and Imam Khomeini was acquainted with his work

.road in one night that would have normally taken a hundred years to travel

You noble people witnessed for yourselves how the respected, committed women of Iran entered the arena ahead of the men to free the country from the trammels of imperial rule. We are all indebted to them for their uprising and their efforts. After defeating the superpowers and eradicating their corrupt roots, we can truly designate a day as Women's Day and tell the world about women and their progress in the .Islamic Republic with pride and honour

Today, women in the Islamic Republic are striving shoulder-to-shoulder with the men to rebuild their country and rebuild themselves. This is the true meaning of free men and free women, not that which was promulgated during the reign of the deposed Shah, for freedom then meant prison, repression and torture. I advise the women to forget the habits of the taghut(۱) era and rebuild beloved Iran, which belongs to them and their children, such that with the help of all segments of the population it is freed .from all aspects of (foreign) dependence

I offer my best wishes to the committed women on this ۲۰th day of Jumada II, which is a blessed day, and pray to God the Exalted for their health and happiness and for (the greatness of Islam and the Muslims. (۲۷

Ruhullah al-Musawi al-Khomeini

(May ۱۹۸۰ (۱۵ Urdibihisht ۱۳۵۹ ۵

April ۱۹۸۱ ۲۴

Imam Khomeini's message on the occasion of Women's Day

In the Name of God, the

Taghut: one who surpasses all bounds in his despotism and tyranny and claims - -۱ the prerogatives of divinity for himself, whether explicitly or implicitly. The illegitimate

.ruling power

Compassionate, the Merciful

I convey my best wishes and felicitations to the noble nation of Iran, in particular the respected women, on the immensely happy occasion of the birthday of Fatima Zahra, .the most felicitous day to commemorate Women's Day

This joyous birthday occurred in a place and time when women were not considered to be human beings and their very existence was seen as a source of shame for families among the different tribes of the pre-Islamic times. In such a corrupt and barbaric environment, the great Prophet of Islam took woman's hand and delivered .her from the slough of pagan customs

The history of Islam testifies to the limitless respect the Messenger of God, peace and blessings be upon him and his descendants, showed this noble infant, so as to demonstrate that woman had a special greatness in society, and if she was not superior to man, she was certainly no less than him. So this day is the day of woman's revivification, and the day to establish her honour and the great role she plays in .society

I am proud of these honourable women of Iran and the change they have wrought in themselves, a change that has brought to naught the devilish plans which the foreign strategists and their dishonourable stooges, from the profligate poets to the venal writers and propaganda organisations, have spent more than fifty years trying to .bring to maturity

They have proved that the worthy Muslim women (of Iran) will not

be misled and will not be hurt by the malicious machinations of the West and of those infatuated with the West. Even with all the propaganda which was trumpeted over those propaganda loudspeakers throughout the usurpatory reign of the Pahlavis, apart from a handful of affluent taghuti women, agents of SAVAK and people affiliated to them, millions of committed women from other segments of the population did not fall into the trap of those who had surrendered themselves to the West, and throughout the fifty years of benightment, standing proud before God and mankind, they bravely resisted the onslaught. Consequently, through this recent, divinely inspired change which has taken place, the hopes of the undiscerning, who .regard the West as their qibla,(۱) have been dashed forever

May the Islamic movement of the great women of Iran be victorious and glorious. Glory be to this exalted segment of the population who with their valuable and brave contribution to the defence of the Islamic homeland and the venerable Qur'an brought victory to the revolution, and who today are actively involved in the war .effort, either at the front or in other areas, and are prepared to make sacrifices

May God's mercy be upon those mothers who sent their strong sons to the battlefront to defend Truth and who take pride in their subsequent invaluable martyrdom. Shame on those dolls who live a base animal life in loathsome palaces abroad and at home .and who think of nothing save depravation

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.Qibla: Muslim direction of prayer towards the Ka'ba in Mecca – –۱

May they be severed the tongues and hands of those criminals who with their words and writings are striving to destroy the Islamic Republic and drag our dear country !into the laps of the Left or Right

Endless salutations to the committed women who are currently busy all over the country rearing children, teaching the illiterate and educating people in the rich culture of the Qur'an. May God's blessings be upon those women who have attained the high station of martyrdom in this revolution and in defence of their homeland, and upon those who are helping the sick and invalid in the clinics and hospitals. Greetings to those mothers who gave their children (for the cause) with pride and honour. Good .wishes to you committed women in Islamic countries on Women's Day

It is hoped that the community of women will cease being indifferent and will awaken from the unnatural stupor the plunderers have forced them into, and that together, shoulder-to-shoulder, they will help those who have been deceived and guide them to the lofty station which is theirs. It is also hoped that women in the other Islamic countries will take lessons from the miraculous change that has occurred in the Iranian women as a result of the great Islamic revolution, and will strive to reform .their society and bring freedom and independence to their countries

May God's mercy and blessings be upon the honourable women of Islam and beloved Iran. God's peace

(be upon His servants amongst the men and women believers. (۲۸

Ruhullah al-Musawi al-Khomeini

(April ۱۹۸۱ (۴ Urdibihisht ۱۳۶۰ AHS ۲۴

April ۱۹۸۲ ۱۴

Imam Khomeini's message on Women's Day

In the Name of God, the Compassionate, the Merciful

Felicitations to the mighty nation of Iran, in particular its great women, on this blessed day of the woman, this illustrious day commemorating a lustrous being who lays the foundations on which mankind's virtues and the exalted values of God's representative in this world are built. And even more blessed and precious is the most felicitous selection of the ۲۰th day of Jumada II (as Women's Day), the proud day of the birth of a woman who is one of history's miracles and who is a source of pride for .the world of creation

A woman in a small room of a humble home nurtured human beings whose light shone from the vast expanse of the earth to the highest heavens, from this world to the next. May the blessings and peace of God the Exalted be upon this small room, which was the place where the light of divine majesty was made manifest and was .the nursery of the elite children of mankind

The role of women in the world enjoys certain special characteristics. The rectitude or immorality of a society stems from the rectitude or immorality of the women in that society. Women are the only creatures who can bestow upon society individuals raised in their care whose deeds can be a blessing

to communities and can inspire perseverance and lofty human values, or can have the .opposite effect

Without a doubt, what the dear Iranian nation, in particular its oppressed women, went through at the hands of that heinous regime during the past fifty years, which have been the ruin of Iran, was all part of the premeditated plan of the world's super criminals. Riza Khan and his criminal son with their sick notions perpetrated such infernal and far-reaching crimes as were unparalleled or at least have few parallels in .the history of this country

The world's supercriminals believed their continued survival lay in the capture of other nations, particularly the Islamic nations. In recent decades, when the way was open for them to infiltrate the rich, Islamic, oil-producing countries, they realised that it was only the religious class that could impede their plans to colonise and exploit .those countries

They saw that a decree only half a line long issued by a popular marja'(۱) was enough to bring the British government and the powerful Qajar court to their knees. They saw too the key role women played in that movement and observed how in the Constitutional Movement(۲) and events subsequent to it, it was the women, in particular the deprived, middle-class women, who could, through their uprising, inspire their menfolk to act. They became aware that as long as these elements .retained their powerful influence, their plans would come to naught

And so, in order to

.Refer to footnote ۲ - -۱

.The Iranian Constitutional Movement of ۱۹۰۵-۱۹۱۱ - -۲

gain control over these countries and their abundant resources, they felt it necessary to weaken the pillars of religion, the religious leadership and the religious segments of the population. They laid their plans in those early days and began to act upon them. They had some success, and then they found Riza Khan to perform this service for them. Subsequently, they brought him to power and he embarked on a pertinacious .crusade against these three obstacles

Those who can remember those days know only too well what this criminal traitor did with the aid of his perfidious agents who had no homeland, and what measures they took to lead the innocent women astray, to turn them into consumers and drag them into corruption in order to expedite the success of their plans. It is enough for the present generation, who did not experience those black days, to look at the books, poems, writings, plays, songs, newspapers and magazines of that period, and the centres of corruption, the gambling houses, liquor stores, and cinemas, which are all .vestiges of those times

Alternatively, they can speak to those who lived through that period and ask them what acts of oppression and betrayal were carried out against women, this segment of the population that nurtures human beings, in the guise of advancing their position. It goes without saying that the majority of religious women especially society’s deprived resisted this assault. But among the perfidious imperialists

in the affluent and hedonistic echelons of society, their plans found success, and it .was these people who created a favourable market for their masters

Even now that through the providence of God Almighty and the actions of the exalted nation, particularly its lion-hearted ladies, the hands of the oppressors have been severed, still an insignificant minority persist in their foolish ways. It is hoped that, God willing, they too will see the tricks of the devils, both great and small, and will escape .their cunning traps

Today, which is Women's Day in our beloved Iran, we must be especially proud of our women, for what is more deserving of pride than that which our great women did in standing against the former tyrannical regime, and, upon its destruction, against the superpowers and their retainers, in the forefront of the struggle, demonstrating such perseverance, resistance and bravery the likes of which have not been recorded of .men in any age

The resistance demonstrated by these great women in the imposed war and the sacrifices they are making are so astonishing that pens and tongues cannot adequately describe them, indeed they put them to shame. Throughout this war, I have seen the mothers, sisters and wives who have lost their dear ones do things that I don't think could be witnessed anywhere else other than here in this revolution. One event in particular stands out in my mind from all the rest, and that is the marriage of

a young girl to a dear revolutionary guard who had lost both his hands in the war and .had received injuries to both his eyes

That brave young girl whose magnanimous spirit overflowed with sincerity and genuineness said: `Since I cannot go to the war front, let me pay my debt to the revolution and my religion through this marriage.' No writer, poet, speaker, painter, artist, mystic, philosopher or jurisprudent, indeed anyone you care to name, can adequately convey the spiritual magnificence of this event or the human worth and the divine tones contained therein. No one can evaluate this great girl's self-sacrifice, .her otherworldiness and devotion to God using current criteria

This blessed day is the day of women such as her, may God keep them for Islam and Iran. May I offer you young ladies married to men who have been reunited with God (been martyred) a word of benevolent, fatherly advice. Do not refrain from remarrying, and through your marriages, rear children like yourselves: steadfast and .valuable to society

Do not listen to the devilish insinuations of some people who pay little attention to what is right, preferring instead the path of corruption. I also advise the dear revolutionary guards, the soldiers and the youth to avail themselves of the opportunity to wed these ladies, and, with such a valuable spouse by their sides, .continue along the honourable path of life they have chosen

May God the Exalted be your

friend and your strength. Endless greetings to women, these valuable and .persevering beings. Blessed for you all be this most precious day of the woman

(May God support this beloved country and be the friend and helper of us all. (۲۹

Ruhullah al-Musawi al-Khomeini

(April ۱۹۸۲ (۲۵ Farvardin ۱۳۶۱ AHS ۱۴

March ۱۹۸۵ ۱۲

Imam Khomeini's address to a gathering of women on the occasion of the anniversary of the birth of Hazrat Fatima (upon whom be peace) and Women's Day

In the Name of God, the Compassionate, the Merciful

Praise be to God on this blessed day which is the exalted day of the woman. The ladies of Iran have made great strides along the path of Islam and have freed themselves from the shackles, which bound them. I offer my best wishes to all ladies on this .blessed day and especially to those here now

I hope that just as you ladies were committed in all affairs concerning the advancement of Islam before, during and after this revolution, in the same manner, by God's grace, you will remain committed and will continue to serve this country which was ruined under the tyrannical rule of oppressors who trampled upon our rights, wanted to wipe us off the map, corrupt our youth and pervert the minds of our women, dragging them into a way of life that was contrary to the way they should .have been living

God the Blessed and Exalted has bestowed His favour on us all and has assisted

us, so that hitherto we have been successful in our aims, and we attribute much of that success to the service rendered by you ladies, and for that we are deeply indebted to you. You are the ones who, in addition to the activities you yourselves carry out, redouble the activities of the men. You are the ones who suffered .psychological torture during the taghut era

Praise be to God, with your strength and your commitment you expunged this devilish force from the pages of history, and stopped the plans they were brewing up from being realised. God knows that if it were not for this movement and the efforts of the Iranian people, women and men, young and old alike, this nation would have lost .everything

God be praised, you worked hard, you suffered and were steadfast in every stage (of the movement). Iranian women were actively involved in all affairs, from the cultural to the economic, and today a large number of them are involved in agriculture, a large number in industry and still others in the educational arena in the areas of literature, science and the arts. All of these efforts are commendable in the eyes of God the Blessed and Exalted, and you are all in God's care. As long as you remain committed, .God the Blessed and Exalted will assist you

Strive to purify your character and to make your friends do likewise. Strive so that you

react to the outrages committed against you. In your attempts to uphold all the qualities that make up the great character of woman, be as that unique woman, Hazrat Fatima Zahra, upon whom be peace, was. All of us should take our exemplar from Islam by looking at her and her children, and being as she was. Strive to acquire learning and godliness, for learning is not the preserve of any one person, learning is for all, godliness is for all, and striving to acquire learning and achieve godliness is the .duty of us all

I hope that the state organs will help you and will meet your needs in all areas, and in your educational activities will adequately provide you with the things you need. I .hope that you will be assisted by God and will be successful in everything you do

The Iranian ladies have brought Islam to the stage it is now at by sacrificing their lives, their youth and their time, and I hope that from now on it will be advanced even further. You can be sure that as long as you remain active and committed to Islam, as long as you are ready to give your young ones for the cause and are willing to train them properly, then Islam will progress and will sever the hands of the enemies of religion from this country, and all Islamic countries, allowing happiness and goodness .to follow, God willing

I hope that Muslim women wherever

they may be will imitate you dear ones who are striving to elevate the status of women and to make up for the injustices, which were perpetrated against you in that .era

May God grant you all success and help us all to successfully serve Islam. May He .preserve your faith and protect your way of life

You must remember that the veil, which Islam has prescribed for you is to protect your status. Whatever God has decreed for man or for woman is to keep alive the true values they possess, values that may be destroyed by the devil's insinuations or at the corrupt hands of imperialism and its agents. May God grant us all success in .serving Islam and the nation

(Peace be upon you and also the mercy and blessings of God. (۳۰

(March ۱۹۸۵ (۲۱ Isfand ۱۳۶۳ AHS ۱۲

March ۱۹۸۵ ۲

Imam Khomeini's address on the occasion of the anniversary of the birth of Hazrat Zahra (upon whom be peace) and Women's Day

In the Name of God, the Compassionate, the Merciful

I congratulate all you ladies and women in all Islamic countries on this joyous holiday marking the most glorious birth of Hazrat Fatima Zahra, upon whom be peace. I ask God, the Blessed and Exalted, to guide all the respected women along the path that He has laid down, so that they can achieve lofty Islamic aims. It is a source of great pride for the women that they have designated Hazrat Fatima's

.birthday as Women's Day; it is a source of pride and responsibility

I do not consider myself adequate to the task of speaking about Hazrat Fatima, upon whom be peace, so I will suffice with reciting a sound tradition(۱) which can be found in Usul al-Kafi. This tradition quotes Hazrat Sadiq(۲), upon whom be peace, as saying: "After the death of her father, Fatima, upon whom be peace, lived for seventy-five days. She was in this world and she was overcome with grief. Gabriel, the Trusted ".Spirit, came to her regularly to console her and tell her of future events

So according to this tradition, in these seventy-five days she had contact with Gabriel, he came and went many times. I do not think that such a thing has happened for anyone else other than the great prophets of the highest rank, that in seventy-five days Gabriel, the Trusted Spirit, came and went and spoke of events that would take .place in the future, spoke of things that would happen to her offspring in the future

Hazrat Amir(۳) wrote down what Gabriel said, he was the writer of these revelations just as he had been the writer of the revelations the Noble Messenger had received - of course with the death of the Noble Messenger those revelations which brought divine laws ended. He was the writer of the revelations that were made to Hazrat .Fatima during these seventy-five days

Gabriel's appearing to someone should not be taken as

.Refer to footnote ۲۵ - -۱

.Refer to footnote ۲۷ - -۲

.Refer to footnote ۲۸ - -۳

a trivial affair. One should not imagine that Gabriel would appear to just anyone. The necessary relationship has to exist between the spirit of that person to whom Gabriel .would appear and Gabriel's station as the paramount spirit

Whether we believe that it is the greatness of the spirit of the saint or prophet that brings Gabriel down to this lower station, or that it is God who sends him to make such revelations, whether we side with the speculatists in their views or those who interpret the literal meaning in theirs, it still remains that unless the necessary relationship exists between the spirit of that person to whom Gabriel would appear and Gabriel, the paramount spirit, then it would be impossible for such a thing to .happen

The relationship existed between Gabriel, the paramount spirit, and the prophets of the highest rank such as the Messenger of God, Moses, Jesus and Abraham. It did not exist with just anyone, and after these prophets it did not exist with anyone else. Indeed, I have not even heard of Gabriel descending to the Imams as he did to the .prophets

As far as I know it was only to Hazrat Fatima Zahra, upon whom be peace, that Gabriel appeared repeatedly during the period of these seventy-five days, revealing future events which would take place for her offspring which Hazrat Amir recorded. Perhaps he spoke to her about the time of her exalted offspring

Hazrat Sahib,(١) upon whom be peace, in which case he may have mentioned events in Iran too; who knows, it is possible.

Be that as it may, I consider the fact that Gabriel appeared to her when he had appeared to no one other than the prophets, upon whom be peace – and even then not all the prophets, only those of the highest rank – and some of the saints who are of the same rank as them, to demonstrate her nobility and moral excellence better than any other virtue with which she is attributed, even though those virtues too are important. The fact that she had communication with Gabriel in those seventy-five days, and that he has appeared to no one since then, demonstrates an excellence, which is, but one of the characteristics of Hazrat Fatima, upon whom be peace.

You should be proud, as indeed we all should be proud, that this day has been designated Women's Day, and you must accept the responsibilities that come with it. If you have accepted the twentieth day of Jumada II, which is the birthday of Hazrat Fatima Zahra, as Women's Day, then you have also undertaken its concomitant responsibilities.

If a nation accepts such and such a day as the day of struggle and endeavour (jihad), then on that day they should engage in that struggle, if someone does not, then he has not truly accepted that day as the day of jihad. If a nation accepts

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١- - Refer to footnote ٢٩.

a day as the day of war but someone declines to take part, then that person has acted .against his human responsibilities

Likewise, if you women here, indeed all our women all over the country, have accepted today as Women’s Day, that is have accepted the day which marks the birthday of Hazrat Fatima Zahra, with all the perfection she represents and the position she enjoys, as Women’s Day, then you have a great task to perform, one which includes struggle, just as she struggled, to the best of her ability, during the short span of her life, addressing the governments of the time and passing judgement .on them. To truly accept her birthday as Women’s Day, you must imitate her

To truly accept it you must follow her example in her renunciation of the things of this world, in her devotion and piety and in all the virtues she possessed. If you do not do this, then you have not entered into the true spirit of Women’s Day. Whoever does not accept these things has not entered into the true spirit of Women’s Day and has .not recognised the true nature of this illustrious day

And I hope you will accept and perform those duties you are obliged to carry out, which are to strive both in the area of education, which is an important matter, and in the defence of Islam. These are among the important tasks the performance of which

.is incumbent on every man and woman, on the young and old alike

Defending Islam, defending the Islamic country, is an indisputable duty of the clerics, of those whose lives are Islam and who are Muslim. That which is disputable is women's role in the lesser jihad.(۱) It is not incumbent on women to take part in this jihad. However, defending oneself, one's country, one's life, one's property and .defending Islam is the duty of us all

Consequently, if defence is a duty incumbent on us all, then the preparations for this defence must be carried out, and these include military planning and military training for those who are able. For it is not the case that it be our bounden duty to defend ourselves and we have no idea how to do so. We have to know how to defend ourselves. It goes without saying, however, that the environment in which you receive military training must be a sound one, an Islamic one, all aspects of decency and .modesty, all Islamic aspects being upheld

God be praised, just as women have always been in the forefront of every public struggle that has arisen in Iran, for example during the protests against the tobacco concession(۲) and during the Constitutional Movement, so too the women of this Islamic Republic participate to a considerable degree in tackling the problems we face today. In fact I must say their participation is two-fold. If a number of

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۱- - The lesser jihad is the struggle against the visible enemy in the battlefield, and the greater or supreme jihad is the ceaseless war man is called upon to wage against his .lower self

۲- - In ۱۸۹۱, Nasir al-Din Shah granted yet another in a long line of concessions he had already given to foreigners in return for money to satisfy court consumption and to finance his tours of Europe. This time, in return for a personal gift of twenty-five thousand pounds, an annual rent of fifteen thousand pounds to the state and a twenty-five percent share of the profits for Iran, one Major Gerald Talbot acquired a fifty-year monopoly over the distribution and exportation of tobacco. Akhtar (Star), a

liberal Persian paper published in Istanbul at the time, expressed the general concern of Iranian merchants: "It is clear enough that the concessionaire will commence the work with a small capital and will purchase the tobacco from the cultivators and sell it to the merchants and manufacturers for higher prices, and all the profits will remain in the purse of the English. As the Persian merchants have no right to export tobacco from Persia, those who were formerly engaged in this trade will be obliged to give up their business and find some other work. The concessionaire does not take into consideration how many merchants who were engaged in this business will be left without employment and will suffer loss in finding other occupations." The clergymen and maraji' of the time immediately opposed the concession and demanded its cancellation. Ayatullah Mirza Hasan Shirazi, the maraji'-i taqlid at the time, determined the destiny of this struggle. He issued a religious fatwa stating that the use of tobacco in whatever form was haram (forbidden) and was tantamount to declaring war with Imam az-Zaman (the Twelfth Imam). The bazaar in Shiraz, the main tobacco-growing region, shut down and a general strike of the leading bazaars particularly Tehran, Isfahan, Tabriz, Mashhad, Qazvin, Yazd and Kermanshah ensued which spread into a state-wide consumer's boycott. Ayatullah Shirazi's representative in Tehran, Mirza Hasan Ashtiyani, led the protest there. Hookahs were smashed and tobacco was set on fire as the consumer's boycott received support from practically all classes of Iranian society, even members of the royal harem. Consequently, Nasir al-Din Shah, seeing his position threatened by this rebellion was forced to annul the concession and pay the penalty. See Nikki Keddie, Religion and Rebellion in Iran: The Tobacco Protest of ۱۸۹۱-۹۲.

women enter an arena, let us say a war arena, then in addition to the fighting they do, .they also act as inspiration for the men, emboldening them

For where women are concerned men are very sensitive. It is not the case that if the women embark on a defence (of their country), they do so alone, no, they defend, but they also inspire others to take part in that defence. Men are sensitive where women are concerned. If a man sees a hundred men being killed, he may not be moved, but if he sees one woman, even a woman who is a stranger to him, being treated disrespectfully, his sensitivity will force him to react. Thus your spearheading role in all affairs, including matters of defence, jihad and assisting in the war effort, will .encourage the men to do more, it will embolden them

Today we are in such an arena, we are facing the world's propaganda against us and this war which has been imposed on us, and, God be praised, we are achieving victory on both fronts. May God help these youths of ours who are laying their lives on the line for the cause. I should thank them for being united, for coming together and acting as .one hand

Currently, there is no talk of being in the army, the revolutionary guards, the volunteer forces, the police or any other unit, all are united in driving back these depraved forces ranged

p: ۵۶

against us. God be praised, as you have heard, these groups have hitherto been victorious on every front. Saddam, on the other hand, has had to try to hide his .humiliation by giving medals of bravery to his defeated soldiers

In Khorramshahr, if you recall, even though his troops were driven out, nevertheless he awarded them medals. And now too, in the case of Fao,(۱) I have heard that he has conferred medals of bravery on his troops even though the world - despite the fact that its propaganda organs will not admit this directly - has recognised their defeat there. These days he must be handing out a lot of medals for bravery, for every day .his troops are being defeated! Every day he must hand out such medals

You ladies must bear in mind that just as it is necessary for the men at the fronts to push forward and spearhead the battle, so too it is necessary for you to help on the home front and to prepare yourselves so that if, God forbid, there comes a time when national defence is obligatory for everyone, for every able-bodied person without exception, you are ready to fulfil this obligation. Education is, of course, also a bastion, .a bastion of the Islamic culture

You know that throughout these past centuries, from the period after the demise of the Prophet, upon whom be peace and blessings, to the present, the Islamic culture has

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۱- During the Iraqi-imposed war on Iran (۱۹۸۰-۸۸), the Iranians launched a big assault in February ۱۹۸۶ in the south which resulted in the capture of ۳۱۰ sq. miles / ۸۰۰ sq. kms in the Fao Peninsula. A determined effort by Iraq, which mounted ۱۸,۶۴۸ air missions between ۹ February and ۲۵ March ۱۹۸۶ (compared with ۲۰,۰۱۱ missions in the whole of ۱۹۸۵) to regain Fao met with failure. During this operation the Iraqis also .deployed chemical weapons

been trampled underfoot, the laws of Islam falling into abeyance. This culture must be brought alive again. You ladies must be active on the educational and cultural fronts .just as the men are

I hope that God will grant you all success and you will make advances on these fronts too. Pray that those who are at the war front defending their country and Islam will .also be successful, God willing. May you all be healthy and successful

(Peace be upon you and also the mercy and blessings of God. (۳۱

(March ۱۹۸۵ (۱۱ Isfand ۱۳۶۴ AHS ۲

Hazrat Khadija

(Hazrat Khadija(۱) (upon whom be peace

When the Most Noble Messenger (upon whom be peace and blessings) was given his prophetic mission and began to propagate his message, an eight-year-old child (the Commander of the Faithful, upon whom be peace) and a forty-year-old woman (his .wife Khadija) were the only people who believed in him; he had no one else

Everyone knows of the vexations that plagued the Prophet, the obstacles that were placed in his way, and the opposition that he faced. Yet he never despaired or said, "I am all alone." He persisted and, with his spiritual power and firm resolve, was able to advance his cause from nothing to the point it has reached today, where seven .hundred million people are gathered under his banner

.Islamic Government, p. ۱۳۵

When the Most Noble Messenger (upon whom be peace and blessings) was given his mission, he was

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.(The wife of the Prophet Muhammad (peace be upon him and his descendants -۱

given it to perform alone: “Arise and deliver thy call,” (Qur’an ۷۳:۲). The call began with the Prophet. The day he announced his prophethood, only a woman and a child believed in him, but the perseverance required of all the honourable prophets for leadership was present in him to the point of perfection. “Stand firm (in the straight (path) as thou art commanded,” (Qur’an ۱۱:۱۱۲). (۳۲

(November ۱۹۷۸ (۲۸ Aban ۱۳۵۷ AHS ۱۹

As we are all aware, the prices of goods these days are sky-high and some people are suffering because of this. However, their suffering is nothing compared to what the Prophet and his great, dearly beloved wife Hazrat Khadija had to endure during those years. Tradition has it that they would put a goatskin used to make butter into water and let it soak then suck the skin in the hope of getting some of the fat or something nutritious from it. When they did such things for Islam, when they stood fast before the enemies of Islam, you who are the people of that great man must not complain about shortages. There is no scarcity of foodstuffs, what there is a shortage of is that prinking, that making-up which one group wanted. God willing, it no longer exists, and (if it does, it should be done away with. (۳۳

(June ۱۹۸۳ (۱۴ Khurdad ۱۳۶۲ AHS ۴

Hazrat Zaynab

(Hazrat Zaynab (۱)(upon whom be peace

Tomorrow is Women’s Day; it is

.The daughter of Fatima, upon whom be peace -۱

the day when (the birth of) a woman is commemorated of whom the world is proud. It is the day commemorating a woman whose daughter stood against tyrannical rulers, who recited that sermon and uttered those words, words of which you are all aware---a woman who stood up to a tyrant who would kill anyone who breathed a word against him. She was not afraid; she held her ground and condemned him, condemned Yazid and his leadership. She lambasted him saying he was not fit to be .called a human being

This is what women should be like, and, praise be to God, this is how the women of our day are. They stood against the tyrant with clenched fists carrying their infants in (their arms and helped the movement. (۳۴

(May ۱۹۷۹ (۲۶ Urdibihisht ۱۳۵۸ AHS ۱۶

The Lord of the Martyrs, his followers and the members of his household taught us our duty: sacrifice on the field of battle, propagation off it. The sacrifice made by Imam Husayn, upon whom be peace, was of great value before God the Blessed and Exalted and helped advance his movement. So too, almost to the same degree, the .sermons delivered by Hazrat Sajjad(۱) and Hazrat Zaynab were just as effective

They taught us that women and men should not be afraid before a tyrant or a tyrannical government. Hazrat Zaynab, upon whom be peace, stood up to Yazid and humiliated him in

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The fourth Imam from the Holy Prophet's Progeny, `ites, `Ali, known as Zayn al- - - -۱ `Abidin and al-Sajjad (۶۵۸-۷۱۲ C.E.). The son of Imam Husayn by the daughter of Yazdigird, the last Sassanid king of Iran, he was not able to carry arms at Karbala because of illness, and thus he was saved the fate of his three brothers. For most of his life he lived in seclusion in Medina, having contact with only a few select followers. His piety - which is reflected in his collected prayers, Sahifah as-Sajjadiya - is .proverbial. He is buried in the Baqi' cemetery in Medina

.a way that his tribe, the Bani Umayyads, had never before experienced

They both made it clear, along the way to Kufa, in Kufa itself, in Damascus and in the address Hazrat Sajjad delivered from the pulpit, that they had been misrepresented, that the battle was not one of right against wrong, but that was what the regime wanted people to think it was. It wanted to make it seem that the Lord of the Martyrs had risen up against the ruler of the time, against the successor of the Messenger of God. This both Hazrat Sajjad and Hazrat Zaynab revealed in public. (۳۵)

(October ۱۹۸۲ (۲۵ Mehr ۱۳۶۱ AHS ۱۷

The manner of the struggle, how a struggle between a small number of people and a large group should be waged, how an uprising against a tyrannical regime with wide-reaching control should be carried out with only a limited number of people, are things which the Lord of the Martyrs has taught the nation. And after that tragic event took place, his noble household and his greatly esteemed son demonstrated what must be .done

Should there be surrender? Should there be a letup in the struggle? Or should one act as Zaynab, upon whom be peace, or Hazrat `Ali ibn Husayn, upon whom be peace, did? Following that great tragedy, beside which others pale, Hazrat Zaynab persevered and spoke out against atheism and freethinking, she spoke out at every .opportunity, throwing light on the issue

And Hazrat `Ali ibn Husayn, though still convalescing, spoke out whenever (appropriate, informing people of the facts. (٣۶

(October ١٩٨٢ (٢۵ Mehr ١٣۶١ AHS ١٧

Observe that the best of God's creatures of his age His Holiness the Lord of the Martyrs, upon whom be peace, and the finest youth of the Bani Hashem tribe and his followers left this world as martyrs. Yet in that abominable court ceremony before Yazid, Hazrat Zaynab, upon whom be peace, swore that what she had witnessed at Karbala was nothing other than a beautiful event. The death of a perfect being, the martyrdom of a perfect being, is beautiful in the eyes of the friends (awliya(١)) of God, not because he fought and was killed but because he fought for God, he rose up for (God, and was killed. (٣٧

(February ١٩٨٧ (٢١ Bahman ١٣۶۵ AHS ١٠

We have repeatedly seen great Zaynab-like women cry out that they have lost their children and sacrificed everything they have in the way of God the Exalted and beloved Islam, and are proud to have done so. They realise that what they have achieved instead is higher even that the gardens of paradise, let alone the (unimportant chattels of this world. (٣٨

(June ١٩٨٩ (١۵ Khurdad ١٣۶٨ AHS ۵

Hazrat Maryam

(Hazrat Maryam(٢) (upon whom be peace

In the Most Noble Qur'an there are verses, which indicate that persons other than the .prophets have seen angels, have seen Gabriel even, and they have spoken to them

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The word awliya - like the cognate wilayat - has numerous different meanings. It - -١ is used here in the general sense that can be deduced from Qur'an ١٠:۶٢-۶٣: "Verily the

friends (awliya) of God – those who believe and guard against evil – shall suffer no fear nor shall they grieve."

٢– The Virgin Mary, mother of Jesus, upon whom be peace.

We will recite some examples here: “Behold, the angels said: Oh Mary! God hath chosen thee and purified thee, chosen thee above the women of all nations,” (Qur’an .(۳:۴۲

Then the angels related for Mary many of the circumstances of Jesus Christ’s life and the miracles he would perform. They revealed to her knowledge of the unseen. In Sura Maryam, Verse ۱۷, we read: “Then We sent to her Our angel, and he appeared before her as a man in all respects.” The visits made by the angels and Gabriel to Mary are mentioned in many verses of the Qur’an, and the knowledge of the unseen God .revealed to her

.Kashf al-Asrar, p. ۱۲۶

Almighty God’s blessings and peace upon Hazrat Jesus, the son of Maryam, the spirit of God and exalted prophet who raised the dead and awakened the slumberers. Almighty God’s blessings and peace upon his exalted mother the Virgin Mary, the veracious into whose womb God blew life and who delivered a great son to those (thirsty for divine mercy. (۳۹

(December ۱۹۷۸ (۲ Dey ۱۳۵۷ AHS ۲۳

Hazrat Jesus (upon whom be peace) - whom these people follow and whom they believe spoke only of spiritual matters - was just the same. From the beginning he had to struggle. When he was born, only a short time after his birth, he spoke saying .(he had brought a book (of revelation

This is what the Qur’an says

of him, that when he was born, he spoke to his mother, who was upset by the accusations levelled against her (by the Jews), telling her to grieve not, that if anyone came to speak to her to say she was fasting – as probably she was – and for them to .go and ask the child

Her people came to her just after the birth and began to speak to her in an impertinent manner. Hazrat Mary pointed to the child for them to go and speak to him. They asked: "How can we converse with him?" Then Jesus spoke telling them that (God had given him a book (of revelation). (۴۰

(November ۱۹۸۷ (۸ Aban ۱۳۶۶ AHS ۱۰

The status and rights of women in the Islamic system

The status of and esteem for women in Islam

The status of and esteem for women in Islam

Islam wants men and women to develop. Islam freed women from those circumstances, which existed for them during the age of ignorance of pre-Islamic times. Islam did not serve men to the extent that it did women. You cannot imagine what circumstances were like for women during pre-Islamic times and to what (degree their situation improved with the advent of Islam. (۴۱

(November ۱۹۷۸ (۱۸ Aban ۱۳۵۷ AHS ۹

Islam did a service for women, which has no precedent in history. Islam raised (women up out of that slough and gave her back her identity. (۴۲

(November ۱۹۷۸ (۱۸ Aban ۱۳۵۷ AHS ۹

Question: In the eyes of Western countries, Shi`ism

is seen as being a conservative element hindering progress. We have heard Shi`ite calls for the exclusion of women from active roles in society and a return to Shi`ite laws, which envisage religious tradition as the basis of state laws, something stipulated in the Constitution but later and unlawfully dropped. We have also heard that Shi`ism rejects the Western lifestyle because it does not conform to religious ?customs. Would you please give us your view on this on the basis of the Shi`ite faith

Reply: Shi`ism is a revolutionary school of thought and is a continuation of the true Islam of the Prophet. Just like the Shi`ites themselves, their faith has always been the target of craven attacks from dictators and imperialists. Not only does Shi`ism not exclude women from society, it gives them their elevated status in society. We accept the developments of the Western world, but not the West's corruption of which (Westerners themselves complain. (۴۳

(November ۱۹۷۸ (۲۴ Aban ۱۳۵۷ AHS ۱۵

Islam took women by the hand and made them equal with men, whereas before the (Prophet came, women had no standing. Islam gave women strength. (۴۴

(December ۱۹۷۸ (۲۰ Azar ۱۳۵۷ AHS ۱۱

We want women to attain the high rank of true humanity. Women must have a share (in determining their destiny. (۴۵

(March ۱۹۷۹ (۱۵ Isfand ۱۳۵۷ AHS ۶

If nations were deprived of courageous women to rear true human beings, they (would decline and collapse. (۴۶

March ۶

(Isfand ۱۳۵۷ AHS ۱۵) ۱۹۷۹

Islam holds you in higher esteem than it does men. Islam wants to save you; it wants to save you from becoming this plaything they want to turn you into. Islam wants to (train you to become a perfect human being. (۴۷

(March ۱۹۷۹ (۱۷ Isfand ۱۳۵۷ AHS ۸

Unfortunately, women have suffered from victimisation in the past, notably in two periods. The first was during the Age of Ignorance, the period before the advent of Islam. During this time, women were oppressed; they were treated like animals, even worse than animals. Then Islam came and bestowed its blessings on mankind, it dragged women out of that state of oppression, [and] it pulled her from that slough of (ignorance. (۴۸

(May ۱۹۷۹ (۲۶ Urdibihisht ۱۳۵۸ AHS ۱۶

Women are human beings, great human beings. Women are the educators of . . . society. It is from the laps of women that true human beings originate. The first stage in the development of sound men and women begins in the lap of a woman. Women are the educators of human beings. A country's success or its misfortune depends on women. If they impart sound teachings, they create (sound) human beings and a flourishing country. Good fortune originates from the laps of women; they should be (the source of every success and happiness . . . (۴۹

(May ۱۹۷۹ (۲۶ Urdibihisht ۱۳۵۸ AHS ۱۶

Mothers are the source

of all blessings, but if, God forbid, they bring their children up badly, they become the source of all evil. (۵۰)

(July ۱۹۷۹ (۲۶ Tir ۱۳۵۸ AHS ۱۷

The realisation of mankind's hopes lies in the hands of women. She is the educator of great men and women. It is from the laps of women that man begins his ascent. It is in the laps of women that great men and great women are nurtured. (۵۱)

(May ۱۹۷۹ (۲۷ Urdibihisht ۱۳۵۸ AHS ۱۷

Women raise brave men in their care. Like the Noble Qur'an itself, women have the function of rearing and training true human beings. Indeed, it is their duty to do so. If nations were deprived of women to rear true human beings, they would decline and collapse. (۵۲)

(February ۱۹۸۰ (۱۲ Bahman ۱۳۵۸ AHS ۱

The position of women is a high one. Women in Islam enjoy a high rank. (۵۳)

(February ۱۹۸۰ (۱۲ Bahman ۱۳۵۸ AHS ۱

We want women to enjoy the high rank of true humanity, which is theirs, not to be a plaything in the hands of men, in the hands of depraved men. (۵۴)

(February ۱۹۸۰ (۱۲ Bahman ۱۳۵۸ AHS ۱

Islam grants woman a say in all affairs, just as it grants man a say. Just as men should avoid corruption, so too should women. Women should not allow themselves to be playthings in the hands of dissolute youths, they should not lower their station and, God

forbid, come out into the streets dressed up and made up, placing themselves in full view of depraved men. Women must act like true human beings; they must be pious. Women enjoy a dignified position; they have free will, just as men have. God created (you free beings and gave you dignity. (۵۵

(February ۱۹۸۰ (۱۲ Bahman ۱۳۵۸ AHS ۱

Islam has particular regard for women. Islam appeared in the Arabian Peninsula at a time when women had lost their dignity, and it raised them up and gave them back their pride. Islam made women equal with men; in fact, it shows a concern for women (that it does not show for men. (۵۶

(February ۱۹۸۰ (۱۲ Bahman ۱۳۵۸ AHS ۱

One of the benefits of the Islamic movement obvious today is that women, these (effective members of society, have to some extent regained their standing. (۵۷

(May ۱۹۸۰ (۱۵ Urdibihisht ۱۳۵۹ AHS ۵

Women's rights in Islam

Women's rights in Islam

As regards the issue of the right of the woman to execute a divorce, if, at the time of marriage, she stipulates that she would possess this right either conditionally or unconditionally, the question has been raised: What about those women who have ?already entered into matrimony

They oppose this legal power of the faqih even when they don't know what his powers are. If a man mistreats his wife, this is one of the concerns of the faqih who ,will first of all counsel him then secondly punish him

and if he sees that none of this has worked, he will grant the divorce. Support this .guardianship of the faqih, it is a gift from God the Blessed and Exalted to the Muslims

Among the concerns the faqih deals with are matters relating to the question you have just posed: what must those women do who already have a husband and are experiencing difficulties in their marriage? They must refer the matter to a faqih, either at a court or elsewhere, and he will deal with it. If the complaint is valid, he will punish the husband, he will try to compel him to behave properly, and if this fails, the faqih will grant the woman a divorce. He has the legal power to do so if he sees that it .would be damaging to the people involved if the marriage were to continue

Even though divorce is the prerogative of the man, in situations where the faqih believes it to be in the interests of Islam, in the interests of the Muslims, and when he realises there can be no other course of action, he will grant the woman a divorce. (This is what the guardianship of the faqih is about. It is a divine gift to you. (۵۸

(October ۱۹۷۸ (۹ Aban ۱۳۵۷ AHS ۳۱

Islam put women on a par with men, and made them equal with men. Of course, there are certain Islamic precepts, which apply

only to men, and others which apply only to women, but this does not mean that Islam (discriminates between men and women. (۵۹

(December ۱۹۷۸ (۲۰ Azar ۱۳۵۷ AHS ۱۱

Question: Women make up a large section of the Muslim population, what role and ?what rights do you foresee for them in the Islamic system

Reply: The Muslim women of Iran are currently participating in the political struggle and the demonstrations against the Shah. I have been told that in some Iranian cities they hold political meetings. In the Islamic system, women will have the same rights as men: the right to education, the right to work, the right to own property, the right to .vote, the right to stand for election

In all aspects that men have rights, women have the same rights. However, there are some things unlawful for men, because of the corruption they create in men, and others unlawful for women because of their tendency to corrupt women. Islam wants the human dignity of both men and women to be safeguarded. It doesn't want women to be playthings in the hands of men. The image they have portrayed abroad .of women being treated harshly under Islam is not a correct one

This is false propaganda emanating from elements motivated by self-interest. In Islam both men and women enjoy free will, any differences, which exist, do so for .both of them and concern their different natures

(۶۰)

(December ۱۹۷۸ (۱۶ Azar ۱۳۵۷ AHS ۷

(The laws of Islam are all for the benefit of both man and woman. (۶۱

(March ۱۹۷۹ (۱۵ Isfand ۱۳۵۷ AHS ۶

Just as the rights of men are propounded in Islam, so too are those of women. Indeed, Islam shows a concern for women that it does not show for men. It pays a greater regard to their rights than those of men. Women have the right to vote; indeed they enjoy more rights than women in the West. They have the right to vote, the right to elect or be elected. They control their finances; they are free, free to choose their profession. In the East certain restrictions are placed on men for their .own good

Consequently Islam prevents gambling, drinking and the use of heroin because these are a cause of corruption. Restrictions exist for everyone. Religion imposes restrictions for the benefit of society, it is not the case that something is beneficial to (society and Islam places restrictions on it. (۶۲

(March ۱۹۷۹ (۹ Farvardin ۱۳۵۸ AHS ۲۹

The rights of all segments of the population have also been observed in the law. The rights of the religious minorities, women and other segments of society have all been taken into consideration. Islam does not discriminate between the various groups (in society), the only difference between them stems from their piety and fear of God the (Exalted. (۶۳

April ۱۹۷۹ (۱۲ Farvardin ۱

(AHS ۱۳۵۸

Because Islam has laid down special rights for women, show moderation in their case if it is not proved that they are spies. Likewise the black Americans, for they have been subject to oppression and suffering for an age and those there may have been (forced to come to Iran. Dear Students!(۱)

Hand over those African Americans and women whom you do not believe to be spies to the Foreign Ministry so their immediate departure can be arranged. The noble nation of Iran does not give permission for the others to be freed, consequently they will be detained until the American government acts on the (Iranian) nation's (demands. (۶۴

(November ۱۹۷۹ (۲۶ Aban ۱۳۵۸ AHS ۱۷

When women wish to marry, there are certain prerogatives they can stipulate for themselves that are contrary neither to the shari'a nor to their own self-respect. For example, a woman can stipulate that if her future husband turns out to be of corrupt moral character or if he mistreats her, she would possess the right to execute a .divorce

This is a right that Islam has granted to women. If Islam has imposed certain restrictions on both women and men, it is for the benefit of both. All Islamic laws, be they those which permit or those which prohibit, are for the benefit of all. Similarly, just as Islam has granted man the right to divorce, it has also granted it to woman, on condition that the

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Addressing the students following Imam's line who seized the American Embassy - -۱ .on ۳rd November ۱۹۷۹

parties stipulate at the time of the marriage that if the husband behaves in a certain .manner, the wife will have the right to execute a divorce

Once the man has accepted such a stipulation, he can never repudiate it. Apart from making it possible to include such a stipulation in the marriage contract, Islam forbids the husband to mistreat his wife; if he habitually mistreats her, he is to be punished, (lashed even, and if he still persists, the mujtahid will grant the wife a divorce. (۶۵

(February ۱۹۸۰ (۱۲ Bahman ۱۳۵۸ AHS ۱

Just as God has laid down laws for men imposing restrictions to prevent them from becoming corrupt, so too He has laid down laws for women. These are for your (benefit; all Islamic laws are for the good of society. (۶۶

(February ۱۹۸۰ (۱۲ Bahman ۱۳۵۸ AHS ۱

Question: What exactly are the rights of women in an Islamic republic? What will become of coeducational schools? And how will such issues as birth control and ?abortion be dealt with

Reply: In an Islamic republic, from a human rights point of view, there is no difference between men and women for both are human beings, and women have as much right as men to determine their destiny. In some areas, however, differences exist between men and women, which have nothing to do with their status as human beings. Anything that is not incompatible with the high social standing and

(dignity of women is allowed. Abortion is prohibited in Islam. (۶۷

(November ۱۹۸۰ (۱۶ Aban ۱۳۵۹ AHS ۵

Question: The issue of divorce being a man's prerogative is something that has upset and worried a group of militant Iranian women who believe that under no circumstances do they have the right to execute a divorce. Some people have and still ?are exploiting this issue. What is your opinion

Reply: The law has prescribed an easy way for the respected women to be able to execute a divorce, and that is when she enters into marriage she must stipulate her conditions. If she stipulates that she can execute a divorce whenever she wants or under certain conditions, such as if the husband were to mistreat her or get another wife, then she will have no problem in getting a divorce. I ask God Almighty to grant the honourable women success. It is hoped that you will not fall under the influence of (those who oppose Islam and the Islamic revolution, for Islam is beneficial to all. (۶۸

(October ۱۹۸۰ (۷ Aban ۱۳۵۹ AHS ۲۹

Question: Please tell us how married women should practise taqlid.(۱) Can she follow the rulings of a different mujtahid(۲) from the one her husband follows, and if so ?would that contradict the requirement of a woman to obey her husband

Reply: Women are independent in matters relating to taqlid, but must obey their husbands in marital

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The adoption of the authoritative rulings of a scholar of proven learning and piety - -۱ .in matters of religious practice

.Refer to footnote ۳ - -۲

.affairs. They should not leave their homes without their husbands' consent

.Istifta'at, Vol. ١, p. ١٣

Question: During the taghut period, when the so-called courts for family protection finalised a divorce, they would collect a sum of money from the husband as 'rent' on the bride's dower, if it were cash, because of the period which had elapsed since the marriage, in addition to the main dower to be paid to the woman. If the dower is cash and the time for collecting it has not been legally stipulated, is it permissible to put ?rent on the original dower

.Reply: Rent cannot be put on money and taking an additional sum is prohibited

.Istifta'at, Vol. ١, p. ٢١٠

Question: If, when the marriage vows are exchanged, the woman stipulates that she ?reserves the right to execute a divorce, can this right be taken from her

Reply: If she stipulates this condition at the time of the marriage, it cannot be taken (from her later.(١

.Istifta'at, Vol. ٢, p. ٣١٩

Women's role in the establishment of an Islamic society

Women's role in the establishment of an Islamic society

Question: What does a return to Qur'anic laws mean for women? To what extent will ?entertainment (alcohol, films, etc.) be available to the people

Reply: In an Islamic system, women, in their role as human beings, can work alongside men to establish the Islamic society, but not if they wish to act as mere objects. Women do not have the right to lower themselves to such a level, nor

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١- - If when exchanging the marriage vows the woman stipulates that she will

become the man's wife only if he accepts her condition that she has the irrevocable right to execute a divorce, and the man accepts this condition, then that right of the wife cannot be taken away from her.

do men have the right to think of them as such. As to those things known as entertainment, Islam opposes anything that tends to lead human beings towards acquiring a frivolous nature or towards self-estrangement. The consumption of alcohol is forbidden in Islam, as are films, which pervert the exalted nature of the (human being. (۶۹

(November ۱۹۷۸ (۱۸ Aban ۱۳۵۷ AHS ۹

Question: In Islam, to what extent are women permitted to participate in the ?establishment of an Islamic government

Reply: In Islam, women have a sensitive role to play in the establishment of the Islamic society. Islam elevates women to the extent that they can regain their human status in society and leave that woman-as-object level. In proportion with such (growth, she can assume responsibilities in an Islamic government. (۷۰

(November ۱۹۷۸ (۱۹ Aban ۱۳۵۷ AHS ۱۰

Women like men have a part to play in building the Islamic society of tomorrow. They enjoy the right to vote and be voted for. Iranian women participate in Iran's current (struggle just as the men do. (۷۱

(January ۱۹۷۹ (۳ Bahman ۱۳۵۷ AHS ۲۳

Islam grants woman a say in all affairs just as it grants man a say. All the people of Iran, men and women alike, must repair the ruins that the previous regime has left us; the hands of men alone will not suffice to accomplish the task. Men and women (must collaborate in this respect. (۷۲

March ۱۹۷۹ ۶

(Isfand ۱۳۵۷ AHS ۱۵)

Women must have a say in the fundamental destiny of the country. Just as you have participated in our revolutionary movement, indeed played a basic role in it, now you must also participate in its triumph, and must not fail to rise up again whenever it is (necessary. The country belongs to you and, God willing, you will rebuild it. (۷۳

(March ۱۹۷۹ (۱۵ Isfand ۱۳۵۷ AHS ۶

You and we together, the government and nation together, must right this chaos, for neither can do it alone. If the ladies think they can leave it up to the men to do, who in turn think they can leave it up to the ladies, or both think the government can do it or all three think the clergymen can do it, then they are all sadly mistaken. For the situation is so chaotic, the problems so many that it is up to each individual to do his (duty and rebuild wherever he is to the best of his ability. (۷۴

(September ۱۹۷۹ (۲۲ Shahrivar ۱۳۵۸ AHS ۱۳

Women have the right to participate in politics; indeed it is their duty to do so. The clergymen too have a right to concern themselves with politics, and it is their duty to do so. The Islamic religion is a political religion; everything in it has a political (dimension, even its acts of worship. (۷۵

(September ۱۹۷۹ (۲۵ Shahrivar ۱۳۵۸ AHS ۱۶

Greetings to you great women who

(through your counsel wish to lead us to the right path. (۷۶

(March ۱۹۸۱ (۲۵ Isfand ۱۳۵۹ AHS ۱۶

It is hoped that the community of women will cease being indifferent and will awaken from the unnatural stupor the plunderers have forced them into, and that together, shoulder-to-shoulder, they will help those who have been deceived and guide them to .the lofty station which is theirs

It is also hoped that women in the other Islamic countries will take lessons from the miraculous change that has occurred in the Iranian women as a result of the great Islamic revolution, and will strive to reform their society and bring freedom and (independence to their countries. (۷۷

(April ۱۹۸۱ (۴ Urdibihisht ۱۳۶۰ AHS ۲۴

The role of women in the world enjoys certain special characteristics. The rectitude or immorality of a society stems from the rectitude or immorality of the women in that society. Women are the only creatures who can bestow upon society individuals raised in their care whose deeds can be a blessing to communities and can inspire (perseverance and lofty human values, or can have the opposite effect. (۷۸

(April ۱۹۸۲ (۲۵ Farvardin ۱۳۶۱ AHS ۱۴

Women's activities in the social and political arenas

Women's activities in the social and political arenas

All of you must cast your vote, a vote for an Islamic republic, not a word less (in this designation) nor a word more.(۱) You too must vote, you are no different from others, (indeed you lead the men. (۷۹

March ۱۹۷۹ (۱۷ ۸

The reference here is to arguments advanced before the referendum of ٢٩-٣٠ - -١ March ١٩٧٩ by various non-Islamic elements who said it would be enough to have a republic, that to speak of Islam in this connection was unnecessary, or others who said they wanted a 'democratic republic' not an Islamic one, or those who said they wanted a 'democratic Islamic republic.' For more of Imam's views on this matter refer .(to p. ٣٣٧ of the book Islam and Revolution, translated by Hamid Algar (Mizan Press

(Isfand ۱۳۵۷ AHS

It is necessary for me to reiterate that the crusading and brave women all over Iran must participate in the referendum. The women who played a sensitive role in the victory of the Islamic revolution at the side of men, indeed who led the men, should realise that by actively participating they will ensure the further victory of the Iranian nation. Participation in this referendum is one of the national and Islamic duties of the men and women. (۸۰)

(March ۱۹۷۹ (۴ Farvardin ۱۳۵۸ AHS ۲۴

Women have the right to vote; indeed they enjoy more rights than women in the West. They have the right to vote, the right to elect or be elected. (۸۱)

(March ۱۹۷۹ (۹ Farvardin ۱۳۵۸ AHS ۲۹

I ask Almighty God to grant you health and happiness and I hope that side by side with the men you will vote for the Constituent Assembly(۱) and the National Consultative Assembly so that an Islamic republic, the Constitution of the Islamic Republic and the Consultative Assembly of the Islamic Republic can be founded and we can attain that which we want. (۸۲)

(April ۱۹۷۹ (۲۱ Farvardin ۱۳۵۸ AHS ۱۰

Of course there is no objection to women taking up employment, sound employment, but we do not want a repeat of the way it was during the Pahlavi era. Then they did not have employment in mind for women, rather their aim was to degrade both men and women, pulling them down from that

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۱- - As it turned out, the plan to form a Constituent Assembly that would draw up the definitive text for a new constitution was abandoned in favour of convening a numerically more limited Assembly of Experts, for which an election was held on ۳ August ۱۹۷۹.

(position they occupy. They did not want a natural growth for either sex. (۸۳

(May ۱۹۷۹ (۲۶ Urdibihisht ۱۳۵۸ AHS ۱۶

It is one of the blessings of the movement that you ladies from the coastal regions, and indeed the other respected ladies of Iran, are now involved with the issues of the day and political issues. The criminal hands, which were manifested in the form of the hands of Muhammad Riza and his father, had excluded all segments of the population .from involvement in social and political affairs

Political matters were never presented for the consideration of the ladies, nor for that matter the brothers either. And if a political issue was put forward for the people to decide on, it was still based on their (the West's) plundering policy. If some classes of the population, the so-called political classes, became involved in the political issues of the day, they were simply involving themselves in policies dictated by the West and (aimed at plundering the East. (۸۴

(July ۱۹۷۹ (۱۲ Tir ۱۳۵۸ AHS ۳

It is today when all segments of society have a say in their own affairs, in the affairs of the country and the political affairs of state. It is today when all people of the nation, whether the esteemed ladies or the brothers, have a say in determining their (own destiny. (۸۵

(July ۱۹۷۹ (۱۲ Tir ۱۳۵۸ AHS ۳

The respected women and dear ladies have gone into the villages to help

with the harvest and other things. Of course they are not reapers in the same sense as the farmers are, but by their action, small as it may seem, they enable the reaper .to work twice as much of his land and thus double his harvest

For when the men who reap the land see that these ladies, who normally sit in the shade and have nothing to do with such work, are prepared to come out into the sun and harvest the barley, it breathes new life into their spirit. So the action of these ladies is also valuable in that it gives renewed vigour to the farmers and they work (even harder. (۸۶

(July ۱۹۷۹ (۳۰ Tir ۱۳۵۸ AHS ۲۱

We all voted for an Islamic republic, you too voted, but voting alone is not enough. Our votes mean only that the country of Iran is now officially an Islamic republic. But it will be a true Islamic republic only when you ladies, along with these gentlemen, undertake your responsibilities and we all see ourselves as having a duty to perform. ((۸۷

(September ۱۹۷۹ (۲۲ Shahrivar ۱۳۵۸ AHS ۱۳

It is important that each of us sees ourselves as having a duty to perform. So, for example, I, as a theological student, consider it my duty to serve (the nation) to the best of my ability, while you sisters must consider it your duty to help rebuild this country which they (the Pahlavis) ruined

and destroyed, beginning in the area where you live, and through your efforts put it right. (88)

(20 September 1979 (29 Shahrivar 1358 AHS)

The sisters who hitherto have not been involved in the issues of the day must now involve themselves. (89)

(20 September 1979 (29 Shahrivar 1358 AHS)

Women must have a say in determining their destiny. Women in the Islamic Republic must vote. Just as men have the right to vote, women too have that right. (90)

(1 February 1980 (12 Bahman 1358 AHS)

Today, women in the Islamic Republic shoulder-to-shoulder with the men are striving to rebuild themselves and their country. (91)

(5 May 1980 (15 Urdibihisht 1359 AHS)

I return once again to you sisters and dear ones and remind you that you must attend to the matter of observing Islamic rules in your environment. The country is an Islamic one, it is an Islamic republic, [and] there must be a change in all aspects of its character. (92)

(13 May 1980 (23 Urdibihisht 1359 AHS)

Who has mobilised these women to involve themselves, and quite rightly so, in all the country's affairs? God has called them to this task and they are obeying His call. (93)

(12 July 1980 (21 Tir 1359 AHS)

Today, the ladies must act on their social and religious duties and protect public morality, and in so doing carry out their social and political activities. (94)

(10 September 1980 (19 Shahrivar 1359 AHS)

I hope that this movement will end in victory and

you will all be successful, God willing. May you expand your gatherings everywhere in an even more splendid manner so that women will awaken and reject those things of the past, reject that former role of being a plaything, of having to dress up and make up. You yourselves know how much damage that attitude did to our economy and how much harm it did to public morality. Today's women, like the men, must be properly educated and concern themselves with the issues (of the day), they too must exercise sound judgement in their involvement in the (country's) affairs, and God willing, they will be successful. (۹۵)

۱۰ Shahrivar ۱۳۵۹ AHS (۱۹ September ۱۹۸۰)

All the women and all the men must involve themselves in social and political affairs. They must be supervisors, supervising the work of the Parliament and the government; they must express their opinions. (۹۶)

۱۰ Shahrivar ۱۳۵۹ AHS (۱۹ September ۱۹۸۰)

Guiding a nation is a momentous task to undertake, and guiding half of that nation - the women - is even more so. This task(۱) is fraught with difficulties; indeed the decision to take it on is itself an important undertaking. But now that you have resolved to do such a thing, let nothing weaken or shake that resolve. (۹۷)

۷ Bahman ۱۳۵۹ AHS (۱۸ February ۱۹۸۱)

You ladies who are occupied with this humanitarian and Islamic task can be absolutely certain that because you are doing this work for God, you

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۱- -Referring to the publication of an informative magazine for women.

(will be successful. (۹۸

(February ۱۹۸۱ (۱۸ Bahman ۱۳۵۹ AHS ۷

Today we see that the respected ladies of Iran throughout the country are useful members (of our society) and form a committed and devout community serving their country. They are the mainstay of this country. I hope that, mindful of Islamic precepts and armed with the weapon of faith and devotion to Islam, they will carry (this victory forward and will be the mainstay of this revolution too. (۹۹

(May ۱۹۸۱ (۲ Khurdad ۱۳۶۰ AHS ۲۳

It is the duty of every man and woman of legal voting age to go to the polling stations and cast their vote for a president. If you waver in this regard, then those who wish to see this country destroyed may be victorious. All of you, all of us, men and women together, are bound by duty to determine our destiny just as we are bound by duty to (perform our namaz (the ritual prayer). (۱۰۰

(July ۱۹۸۱ (۱۳ Tir ۱۳۶۰ AHS ۴

I advise both men and women who are of legal voting age to take part in these (elections and vote for any of the candidates they wish. Participate they must. (۱۰۱

(November ۱۹۸۲ (۶ Azar ۱۳۶۱ AHS ۲۷

Wherever one looks in Iran, one sees women pursuing Islamic activities, religious and even political activities, while at the same time preserving their modesty and their dignity. Whereas those women who freely mingled with men in society produced nothing

other than corruption throughout the whole of the taghut period, these women (today), in this short span of time, have been so active that the results of their endeavours are already beginning to show in Qum and other cities. (۱۰۲)

(March ۱۹۸۳ (۲۲ Isfand ۱۳۶۱ AHS ۱۳)

If those people(۱) who wish to sabotage the activities of these ladies - this great service they are performing which before God is a worthy service - are Muslim, then they are committing a cardinal sin, and if they are not Muslim and by their actions merely seek a return to the dissoluteness which once existed, then they should know that the season of wantonness is over, and the ladies of Iran will no longer give them permission to return to the way they used to act.

I must thank all of you. Praise God, you are busy doing religious activities and you also have political insight. Iranian women today enjoy both religious and political acumen. The obstacles that once prevented you from carrying out religious and political activities have now been removed. I hope that very soon each one of you will reach the point where you will be able to educate others. (۱۰۳)

(March ۱۹۸۳ (۲۲ Isfand ۱۳۶۱ AHS ۱۳)

You must involve yourselves in all aspects of the country's life to the extent that Islam has allowed, such as taking part in elections. The elections are one of the most talked about issues in Iran at the moment, and

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۱- - Referring to those people who for various reasons opposed women's social activities.

participation in them today is something that must be done. The ladies must be active in the elections just as the men are, for when it comes to their destiny, there is no .difference between them and others

The destiny of Iran is the destiny of all. Islam has served you ladies more than it has the men. Islam protected you, so now you reciprocate by protecting Islam. This means taking part in these elections, for they will determine the formation of the second parliamentary assembly. Elections play a very important role in your destiny and ours, a primary role. It is elections that must lay down the path the country .follows in all its affairs, whether domestic or foreign

Therefore, you ladies must play a very active role so that the parliament does not become one that is, God forbid, infiltrated by some unscrupulous elements and is gradually drawn towards the East or the West, becoming the kind of parliament that existed in the previous era and imposing on us policies which parliaments of that time (imposed on the people. (۱۰۴

(April ۱۹۸۴ (۱۹ Farvardin ۱۳۶۳ AHS ۸

Just as men should concern themselves with political matters and safeguard their society, so too should women. Women should take part in social and political activities shoulder-to-shoulder with men, while, of course, at the same time complying with (Islamic principles. God be praised, this is happening today. (۱۰۵

(April ۱۹۸۴ (۱۹ Farvardin ۱۳۶۳ AHS ۸

We

are proud that the ladies, both young and old, are present in the cultural, economic and military arenas, and that they are active shoulder-to-shoulder with the men or even more so than they are - in the area of elevating Islam and advancing the goals (of the Most Noble Qur'an. (١٠۶

(June ١٩٨٩ (١۵ Khurdad ١٣۶٨ AHS ۵

Women and Education

Women and Education

.Question: Can women attain the position of mujtahid?(١) Would you please elaborate

Reply: It is possible for a woman to become a mujtahid, however she cannot become .a marja' -i taqlid(٢) for others

.Istifta'at Vol. ١, p. ٢١

The men and women of Qum are exemplary in their learning and their willingness to (act, as are the men and women of Iran on the whole. (١٠٧

(May ١٩٧٩ (٢٧ Urdibihisht ١٣۵٨ AHS ١٧

If you are in a position that requires you to educate small girls, educate them well. If you are in a place where your position is to propagate, then do so well. All segments of (the population in whatever post they may occupy must carry out their duties well. (١٠٨

(September ١٩٧٩ (٢٢ Shahrivar ١٣۵٨ AHS ١٣

One of the most significant effects of this movement is the change brought about in all of you, in the ladies, in the brothers and sisters alike. That change is the sense of duty that we all now feel, a duty to our country, a duty to educate, to educate people in those things that will be useful to

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.Refer to footnote ٣ - -١

.Refer to footnote ٢ – –٢

(them in religious and worldly affairs. (۱۰۹

(September ۱۹۷۹ (۲۵ Shahrivar ۱۳۵۸ AHS ۱۶

All those who are illiterate should rise up and embark on a campaign to learn, and all the literate brothers and sisters should rise up to teach them. The Ministry of Education, with all the facilities it has at its disposal, should also take action in this .regard, not allowing bureaucracy and administrative formalities to get in its way

Brothers and sisters in faith! You must mobilise yourselves in order to eradicate this painful shortcoming. Teaching and learning are forms of worship which God the Blessed and Exalted has called on us to perform. The congregational prayer leaders in .the provincial towns and villages should invite the people to this task

Those who are literate should teach reading and writing to the brothers and sisters who are not in the mosques, in other religious centres and even in their homes. They should not wait for the authorities to take action. For their part, the illiterate people (should not shrink from this task. (۱۱۰

(December ۱۹۷۹ (۷ Dey ۱۳۵۸ AHS ۲۸

The women of Iran today are committed, lion-hearted individuals, who shoulder-to-shoulder with our dear men are busy rebuilding their beloved country, just as they are busy rebuilding themselves through learning and education. You will not find a town or village without cultural or scientific centres composed of dedicated and honourable (Muslim women. (۱۱۱

May ۱۹۸۰ (۱۵ Urdibihisht ۱۳۵۹ ۵

(AHS

I hope that the teachers, the brothers and sisters, wherever they may be, in whatever capacity they may be teaching, whether as trained teachers, as students or simply as scholars with a knowledge to pass on, consider themselves to be both teachers and students. Teachers to call the people to the straight path of guidance of the prophets, (and students as they themselves tread that path. (۱۱۲

(August ۱۹۸۰ (۸ Shahrivar ۱۳۵۹ AHS ۳۰

Elderly men and women too can learn. They too can receive an education. They (should not give up on themselves. (۱۱۳

(December ۱۹۸۰ (۶ Dey ۱۳۵۹ AHS ۲۷

I hope that the sisters and brothers busy with their studies and propaganda activities at the Shahid Mutahhari (may God grant him peace) school of higher education are mindful of the fact that this school was named after a martyr who was very beneficial .to Islam and whose teachings serve as instruction for our youth, as well they should

You sisters and brothers who attend this school should arrange your daily programme in such a way that other Mutahharis or another Mutahhari will emerge from your midst. Resolve to see this happen, direct your attention to God and let everything you do be for God the Blessed and Exalted alone. Strive to pursue your studies well at the .school, and even more importantly, strive to achieve moral edification

Be Islamic, and as you complete your Islamic studies, so too perfect an Islamic spirit

in yourselves. Alongside your studies be serious about observing Islamic decrees and (striving to purify yourselves Islamically. (۱۱۴

(March ۱۹۸۱ (۱۰ Isfand ۱۳۵۹ AHS ۱

Endless greetings to the committed women who are presently busy throughout the country educating children and illiterate people and teaching the rich culture of the (Qur’an. (۱۱۵

(April ۱۹۸۱ (۴ Urdibihisht ۱۳۶۰ AHS ۲۴

Women who in the past were deprived of an active involvement in society, have, over these past few years, praise God, entered the arena. And they have done so in a fitting manner, with shari’a rules being adhered to. They are now active in the areas (of education and propagation. (۱۱۶

(January ۱۹۸۲ (۲۳ Dey ۱۳۶۰ AHS ۱۳

Praise God, those shackles that once bound our beliefs have today been cast off. Today, all segments of the nation are engaged in education, including the ladies. Today, ladies are among the theological students in Qum and other places; wherever they are in the country, they are busy with education. And this is something that has .materialised in this revolution

Previously, the ladies were confined to such an extent that they did not even have the right to join a group of ten people and discuss scientific or religious matters. Today, however, while observing Islamic precepts, they can go and speak anywhere in the country, even abroad. In these matters we were very backward, today we must make (up for that, we must redress the failings. (۱۱۷

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(September ۱۹۸۳ (۱۵ Shahrivar ۱۳۶۲ AHS

I ask God, the Blessed and Exalted, to grant you ladies and sisters success both in your educational endeavours and in your ability to take action and to purify yourselves morally. For just as knowledge alone is to no avail, so too is blind purification. It is knowledge and purification together that will take man to the stage .of the true human being

I ask God the Blessed and Exalted to grant you ladies, indeed all the sisters throughout the country and the brothers, success in advancing these two aspects, which are learning and action, together with Islamic morals, so that Islam can be put (into practice in Iran in a way that pleases God the Blessed and Exalted. (۱۱۸

(April ۱۹۸۴ (۱۹ Farvardin ۱۳۶۳ AHS ۸

Now the situation is such that the women, shoulder-to-shoulder with the brothers, are studying mysticism, philosophy, all branches of science, and, God willing, of industry too. At that time they used to say that the half of Iran's population in veils could not do anything, not that they wanted them to be able to do anything for they prevented the men too from being productive. No, they simply wanted to get them to enter society adopting the style that they, their friends and adherents had adopted, .and thus drag society into corruption

God, however, did not want them to succeed. Today, you ladies are a source of pride, for along with

your brothers in the theological schools you are busy studying and teaching or pursuing other Islamic activities; and I hope you will prove to be even more active than they are. Still you must be careful and act contrary to what was expected under the former regime. They wanted to destroy Islamic values and put European values in their place. Act contrary to this so that some of those who were deceived, and are still (to be found in Iran, may be influenced by you and adopt your style instead. (۱۱۹

(April ۱۹۸۴ (۱۹ Farvardin ۱۳۶۳ AHS ۸

Sciences without exception, and particularly Islamic sciences, are not the preserve of any one section of society. The respected women of Iran have proved throughout the revolution that shoulder-to-shoulder with the men, they can render valuable services to Islam and the Muslims in political and social activities, and be the spearhead of the .(movement to educate the great community of women (in Iran

Praise God, currently an institute is in the process of being built in the holy city of Qum, the city of learning and struggle (jihad), for the education of the respected ladies. It is hoped that through the efforts of the learned `ulama and the teachers at Qum's theological schools, may their blessings continue, this Islamic goal is achieved and proves to be an effective step towards the intellectual development of women and .the blossoming of Islamic learning among them

Therefore, I appoint their excellencies

the Hujjat-ul Islams Hajj Shaykh Ali Meshkini, Musawi Ardabili, Hajj Shaykh Ahmad Jannati, Hajj Shaykh Muhammad Fazel, Hajj Shaykh Muhammad Ali Shar'ei, Hajj Shaykh Muhammad Riza Tavassoli and Hajj Shaykh Hassan Sane'i, may their blessings continue, as the organising committee for this institute so that they can take the appropriate steps to appoint the managerial board, prepare the articles of .association, determine its name and see to its other affairs

It is hoped that with the assistance of Almighty God and the prayers of Hazrat Mahdi, may our souls be sacrificed for his coming, this institute will render a valuable service (to the community of revolutionary Muslim women of Iran. (۱۲۰

(August ۱۹۸۴ (۳۱ Murdad ۱۳۶۳ AHS ۲۲

God be praised, you worked hard, you suffered and were steadfast in every stage (of the movement). Iranian women were actively involved in all affairs, from the cultural to the economic, and today a large number of them are involved in agriculture, a large number in industry and still others in the educational arena in the areas of literature, .science and the arts

All of these efforts are commendable in the eyes of God the Blessed and Exalted, and you are all in God's care; as long as you remain committed, God the Blessed and (Exalted will assist you. (۱۲۱

(March ۱۹۸۵ (۲۱ Isfand ۱۳۶۳ AHS ۱۲

Strive to acquire learning and godliness, for learning is not the preserve of any one person, learning is for all, godliness is for all, and

.striving to acquire learning and achieve godliness is the duty of us all

I hope that the state organs will help you and will meet your needs in all areas, and in your educational activities will adequately provide you with the things you need. I .hope that you will be assisted by God and will be successful in everything you do

The Iranian ladies have brought Islam to the stage it is now at by sacrificing their lives, their youth and their time, and I hope that from now on it will be advanced even further. You can be sure that as long as you remain active and committed to Islam, as long as you are ready to give your young ones for the cause and are willing to train them properly, then Islam will progress and will sever the hands of the enemies of religion from this country, and all Islamic countries, allowing happiness and goodness .to follow, God willing

I hope that Muslim women wherever they may be will imitate you dear ones who are striving to elevate the status of women and to make up for the injustices, which were (perpetrated against you in that era. (۱۲۲

(March ۱۹۸۵ (۲۱ Isfand ۱۳۶۳ AHS ۱۲

Freedom of women in the Islamic system

Freedom of women in the Islamic system

Question: You have been accused of being against civilisation and you have turned the accusation against the Shah. That is not necessarily convincing. How do you stand on specific issues like agrarian reform, industrialisation and

?the status of women

Reply: . . . As for women, Islam has never been against their freedom. It is, to the contrary, opposed to the idea of woman-as-object and it gives her back her dignity. A woman is a man's equal; she and he are both free to determine their destiny and .choose their occupations

But the Shah's regime is trying to prevent women from becoming free by plunging them into immorality. It is to this that Islam raises objections. This regime has destroyed the freedom of women as well as men. Women as well as men swell the population of Iranian prisons, and this is where freedom is threatened. We want to (free them from the corruption menacing them. (١٢٣

(May ١٩٧٨ (١۶ Urdibihisht ١٣۵٧ AHS ۶

Question: Regarding social issues, what is the view of His Holiness the Ayatullah on the presence of women in universities or the workplace? Will there be restrictions placed upon them that do not exist in society today? What is His Holiness's opinion on ?birth control and coeducation in universities

Reply: Women are free in the Islamic society and will, under no condition, be barred from universities, offices or Parliament. What will be checked equally among both men and women is moral corruption which is prohibited for both sexes. As far as birth control is concerned, that depends on what decision the government will take on the (matter. (١٢۴

December ٧

(Azar ۱۳۵۷ AHS ۱۶) ۱۹۷۸

Both women and men are free to attend university, both are free to vote and stand as parliamentary representatives, that which is objectionable is the way these people (the Shah and his regime) want women to be: a plaything in the hands of men. To quote the Shah "a woman should be beguiling." We want to get rid of this mistaken idea. We want a woman to be a person like other people, a human being like any other human being, to be free as others are free. (۱۲۵)

(December ۱۹۷۸ (۲۰ Azar ۱۳۵۷ AHS ۱۱

Question: In the event of your movement's triumph and the establishment of an Islamic government, what will your approach to social development and progress be, particularly with regard to women? Will you permit polygamy?

Reply: Women are free, just as men are. We will act in accordance with Islamic law. ((۱۲۶)

(December ۱۹۷۸ (۲۱ Azar ۱۳۵۷ AHS ۱۲

These people you call lawyers have always misguided our women. Today, the Shah's prisons are filled with our 'free' women, yet these lawyers have consistently endorsed the Shah's crimes. Which of the two is free? (۱۲۷)

(December ۱۹۷۸ (۷ Dey ۱۳۵۷ AHS ۲۸

Question: What changes do you feel are needed regarding the position of women in Iranian society? How, in your opinion, will an Islamic government change the status of women, for example as regards employment in the civil service

and working in different professions such as medicine, engineering etc., and in other areas such as divorce, abortion, the right to travel and compulsory wearing of the ?chador

Reply: The Shah's malicious propaganda, along with that of people bought with his money, has obscured the issue of women's freedom for the people, so that they think Islam has come just to make women stay at home. Why should we oppose women's ?education? Why should we oppose them working

Why shouldn't women be able to work in the civil service? Why should we oppose women being able to travel? Women, like men, are free in all these things, women are in no way different from men. Yes, in Islam women must dress modestly and wear a veil (i.e. have hijab), but that does not necessarily mean she has to wear a chador. Women can choose any kind of attire they like so long as it covers them properly and .they have hijab

Islam does not want women to be an object, to be a doll in our hands. Islam wants to safeguard women's nobility, it wishes to make her a serious and efficient human being. We shall never allow women to be merely men's sex objects. Islam has prohibited abortion. Women can gain the right to execute a divorce if she adds this condition to her marriage contract. The respect Islam shows woman and the freedom it grants

(her is equalled by no other system of laws or school of thought. (۱۲۸

(December ۱۹۷۸ (۷ Dey ۱۳۵۷ AHS ۲۸

Question: A good many women who have reached a level of freedom and education in Iran are afraid that they will be forced to return to a reactionary religious regime. ?What have you to say to put their minds at ease

Reply: Islam has given women freedom. It is this government and this Shah that have (deprived them of freedom and have restricted them in every aspect. (۱۲۹

(January ۱۹۷۹ (۱۵ Dey ۱۳۵۷ AHS ۵

Question: Is an Islamic government a retrogressive one? The Shah wants to create a modern country, the Arab countries too seek progress, but Islam opposes reform and ?social change such as freedom for women. What is your view on this

Reply: The Shah's government opposed our social development and gave away the freedom and independence of our country. An Islamic government is not a retrogressive one. It sanctions all the manifestations of civilisation apart from those that disrupt the nation's peace of mind and are incompatible with the nation's view of public decency. Islam not only sanctions freedom for women, it is actually the founder (of freedom for women in all the dimensions, which exist for a woman. (۱۳۰

(January ۱۹۷۹ (۲۰ Dey ۱۳۵۷ AHS ۱۰

Question: What will be the policy of the government of an Islamic republic on women's freedom, the fight

?against illiteracy and the cinema

Reply: The Shah has not done anything positive in Iran, trying to mend the damage he has done will take quite a while. The Shah has given freedom neither to women nor to men, we, however, will give freedom to all. Cinemas under the Shah's regime have been in the service of corruption, in an Islamic republic they will have to serve the (good of the nation. We will fight illiteracy in the best way possible. (۱۳۱

(January ۱۹۷۹ (۲۱ Dey ۱۳۵۷ AHS ۱۱

?Question: What will the role of women be in a future Islamic government

Reply: Women are free to participate in many affairs, free in the true sense of the word, not in the sense that the Shah wanted. Some of our women are in prison, and of those who are not, a great number take part in the demonstrations and the struggles. An insignificant number are 'free', free in the sense that the Shah wants them to be (free. We are most definitely opposed to that kind of freedom. (۱۳۲

(January ۱۹۷۹ (۲۵ Dey ۱۳۵۷ AHS ۱۵

?Question: What will be the status of women in your future government

Reply: They will have the status of a true human being and a free individual, contrary to these past periods we have lived through when neither our women were free nor [our men. The nation whose men and women were not free [and

were repressed, has now thrown off the yoke and from now on men and women are free. However, if they wish to act immodestly or contrary to the interests of the country, then naturally they will be prevented from doing so. (۱۳۳)

(January ۱۹۷۹ ۲۵) Dey ۱۳۵۷ AHS ۱۵

Question: What will be the role of women in the Islamic government? For example, will they be able to get involved in the affairs of state by becoming, say, members of parliament or ministers? That being, of course, if they demonstrate that they are suitable for and sufficiently competent to hold such a post.

Reply: The Islamic government will determine the course to be taken in such matters. Now is not the time for me to comment on such things. Women, like men, are participating in building the Islamic society of tomorrow; they can vote and be voted for in elections. Women have taken part in the recent struggles in Iran to the same degree as the men. We will give women every kind of freedom, but we will prevent corruption, and where this is concerned, there is no difference between men and women. (۱۳۴)

(January ۱۹۷۹ ۳) Bahman ۱۳۵۷ AHS ۲۳

Question from one of the female reporters: The fact that I have been accepted as a woman shows that our movement is a progressive one, even though some have tried to portray it as retrograde. Do you think women must necessarily

?wear Islamic dress (hijab)? Must they cover their hair or not

Reply: To say I have accepted you means nothing. I have not personally accepted you; you came here without my knowledge. This is not proof that Islam is progressive. Islam did not become progressive the minute you walked in here. Progress is not .what some of our women or our men think it is

Progress is determined in terms of human and spiritual perfections and by how useful a person is for the nation and the country, not by whether people go to the cinema or .dances

These are things they made you think were progressive so they could drive you into a backward state. Later we must remedy this. In salutary activities, you are free; you are free to go to university and to do any kind of respectable job. The whole nation is free in this respect. However, if anyone wants to do something immodest or harmful (to the nation, he or she will be prevented. This is a sign of being progressive. (۱۳۵

(January ۱۹۷۹ (۳ Bahman ۱۳۵۷ AHS ۲۳

There is no suppression in Islam. In Islam there is liberty for all strata of society, for women, men, for whites and blacks, for everyone. From now on men should be afraid (of themselves, not of the government, they should be afraid lest they do wrong. (۱۳۶

February ۱۹۸۰ (۱۲ Bahman ۱۳۵۸ ۱

(AHS

(Islam has set you free. Islam has declared men and women free; all are free. (۱۳۷

(April ۱۹۷۹ (۱۷ Farvardin ۱۳۵۸ AHS ۶

Today you are free, all the brothers and sisters are today free, free to criticise the government, free to criticise anything that goes against the path of the nation and Islam, free to make fundamental demands of the government. This movement has .made you free, has liberated you from the bonds, which bound the nation

You have gathered here freely, and freely you are propounding political and social issues vital to the nation, you are not the ladies of a few years ago. Today you are having a say in your destiny. You are propounding political issues and are making (demands of the government. This is the meaning of freedom. (۱۳۸

(July ۱۹۷۹ (۱۲ Tir ۱۳۵۸ AHS ۳

This freedom that our nation now enjoys, which the women, men, writers and so on, now enjoy, this freedom is in all affairs, which are beneficial to you. You are free to go out and say what you have to say, to criticise the government, criticise anyone who .puts a foot wrong, no one is going to ask you why you are doing so

You are free to join the Construction Crusade (Jihad-i Sazandeghi) and help your countrymen. Anything that is involved with the growth of man, the growth of the sisters, brothers and these dear children, is free for you. That

which is not free, indeed which Islam prevents, is gambling which corrupts the nation, drinking which corrupts the nation, and all types of obscenities which were made (available during the time of that criminal (the Shah). Islam forbids such things. (١٣٩

(September ١٩٧٩ (٨ Mehr ١٣٥٨ AHS ٣٠

Question: In the future government, what will freedom for women be like? Will they have to cease attending schools and remain at home or will it be possible for them to ?continue with their education

Reply: The things you have heard said about women and other issues are all simply propaganda put about by the Shah and people guided by self-interests. Women are free (in Islam), free to study, free in other areas too, just as the men are. It is at the (present time that neither women are free nor men. (١۴٠

(November ١٩٧٨ (٢٢ Aban ١٣٥٧ AHS ١٣

Question: Your Holiness, what do you expect the American government to do in ?exchange for the release of the female and black hostages that you have ordered

Reply: We released the women and the blacks because women are shown a special regard in Islam and the blacks have been subject to pressure and oppression in America. We do not consider them totally culpable, for perhaps they were pressurised .into coming here

We did this out of obedience to the command of Islam and God, we don't expect anything from Mr. Carter(١) and we do

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.James Earl Carter, the former American president - -١

not want any reward for what we have done. The issue here is that Mr. Carter must hand this criminal (the Shah) back to us. A criminal who has committed crimes against a people in a country must, according to all international laws, be returned to that (country. Yet he (Carter) goes against all the rules of reason. (۱۴۱

(November ۱۹۷۹ (۲۷ Aban ۱۳۵۸ AHS ۱۸

Question: Your Holiness, in Neauphle-le-Chateau(۱) you promised that not only would freedoms be protected but that they would reach all, whereas after the victory of the revolution we witnessed demonstrations against women, pressure being brought to bear on tribal minorities such as the Kurds and the banning of certain newspapers and ?political groups. Could you please explain these apparent contradictions

Reply: The women who demonstrated are the remnants of former problems, women whom the Shah brought into the arena as "free women" and whom he led to corruption. They prefer the former situation, which that corruption had brought about, those freedoms that the former regime wanted: freedom for the youth to do .anything they wanted, to embrace vice and to act indecently

But they saw that Islam does not consent to indecency and to actions, which drag the country into corruption and drive the nation into a state of backwardness. It was these women who came out onto the streets, with faces made up as everyone observed, and demonstrated. Otherwise freedom most certainly has not

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A hamlet near Paris where Imam took up residence in early October ۱۹۷۸ during - -۱ .his period in exile

been and will not be curtailed. The people are fee, but not to create corruption and (drive the nation into backwardness. (۱۴۲

(November ۱۹۷۹ (۵ Azar ۱۳۵۸ AHS ۲۶

Today, women in the Islamic Republic are striving shoulder-to-shoulder with the men to rebuild their country and rebuild themselves. This is the true meaning of free men and free women, not that which was promulgated during the reign of the deposed (Shah, for freedom then meant prison, repression, persecution and torture. (۱۴۳

(May ۱۹۸۰ (۱۵ Urdibihisht ۱۳۵۹ AHS ۵

I ask the youth, the girls and boys, not to sacrifice their independence, freedom and human values, regardless of the trouble and suffering this may cause them, for a life of luxury, pleasure, indulgence and frequenting the centres of corruption which the (West and its agents, men without a country, open to you. (۱۴۴

(June ۱۹۸۹ (۳ Khurdad ۱۳۶۸ AHS ۵

(Islamic dress (hijab

(Islamic dress (hijab

Question ۱: If a lady does her daily prayers (namaz) dressed in modest attire such as a ?baggy manteau, trousers and a large scarf or miqna'a,(۱) is this permissible or not

Question ۲: If a lady doing her prayers at home wears a thick, long chador while underneath she has on a sleeveless top or dress and wears no socks, are her prayers ?invalid

.Reply ۱: There is no problem

.Reply ۲: Her prayers are not invalid

.Istifta'at Vol. ۱, p. ۱۳۷

Question: What are the rules governing the viewing of TV films which sometimes

show unveiled women, and

۱- - A scarf sewn at the front under the chin and covering the chest.

?listening to a musical instrument being played

Reply: There is no problem concerning the viewing of foreign films in which the actresses are not known and which do not have a corrupting influence. Dance music is .forbidden, but there is no problem with other types of music

.Istifta'at Vol. ۲, p. ۱۷

Question: I am a woman working as a hairdresser for Muslim women who observe the Islamic cover (hijab). I work in an environment closed off to men. Could you please ?state your esteemed opinion of income earned in this way

Reply: Based on the conditions set out in the question there is no problem, and income .earned in this way is religiously legal

.Istifta'at Vol. ۲, p. ۳۲

Women are free to choose their activities, their destiny and also their manner of dress, providing it complies with the rules. Present-day experience in the action against the Shah's regime shows that women have found more freedom than ever (before in the mode of dress which Islam stipulates for them. (۱۴۵

(November ۱۹۷۸ (۱۰ Aban ۱۳۵۷ AHS ۱

Question: For a long time now Your Holiness has been criticising the Shah's policies, to what extent will your policies, with regard to the following, differ from those of the Shah: Social issues, will Islamic laws be put into effect and what difference will they ?make to daily life in comparison with the present laws

Beneath the banner of Islamic government', could Your Holiness explain more'

p: ۱۰۶

precisely what this means? Will women have the right to freely choose between the veil and Western dress? Will cinemas continue to exist? If so, what kind of films will be selected for viewing? Will alcoholic beverages be banned? Finally, will Iran become ?another Saudi Arabia or Libya

Reply: The implementation of penal laws in Islam depends on many conditions first being fulfilled and involves many preliminaries. Many aspects must first be justly considered and Islam must be implemented fully. If these conditions exist, it will be seen that Islamic laws are not as harsh as others. Women are free to choose their .activities, their destiny and also their manner of dress, while complying with the rules

Present-day experience in the action against the Shah's regime shows that women have found more freedom than ever before in the mode of dress which Islam stipulates for them. We are opposed to cinemas whose programmes corrupt our youth morally and subvert Islamic culture, but we approve of programmes which .educate society and which contribute to its healthy, scientific and moral development

Alcoholic beverages, alcoholism and other narcotics, which are harmful to society, will be banned. The Islamic republic government that we have in mind will not be like any (of the regimes mentioned (i.e. Saudi Arabia and Libya). (۱۴۶

(November ۱۹۷۸ (۱۰ Aban ۱۳۵۷ AHS ۱

Question: Some of the Islamic customs, such as the mandatory veil, have

?been abandoned. Will the veil be once again enforced in the Islamic republic

Reply: The veil, in the form we commonly understand it to take and which goes by the name Islamic hijab, is not opposed to freedom. Islam is against indecency. We invite the women to accept the Islamic hijab. Indeed, our brave women are tired of the calamities that the West, in the name of civilisation, has brought upon them, and they (have turned to Islam. (۱۴۷

(December ۱۹۷۸ (۷ Dey ۱۳۵۷ AHS ۲۸

In Islam women must dress modestly and wear a veil (i.e. have hijab), but that does not necessarily mean she has to wear a chador. Women can choose any kind of attire (they like so long as it covers them properly and they have hijab. (۱۴۸

(December ۱۹۷۸ (۷ Dey ۱۳۵۷ AHS ۲۸

Women must not enter the Islamic ministries improperly dressed. They can work (there, but they must have hijab and must observe shari'a principles. (۱۴۹

(March ۱۹۷۸ (۱۵ Isfand ۱۳۵۷ AHS ۶

Question: This chador, is it right that these women hide themselves under a chador? These women took part in the revolution, they gave lives, they were imprisoned, [and] they fought. This chador is an old custom, the world has changed, is it right that they ?should have to hide themselves in this way

Reply: First of all, this is something that is their choice, and they have chosen it for .themselves

What right do you have to deprive them of their choice? If we tell the people to come out and demonstrate their approval for Islamic dress, whether the chador or some other form, out of our population of ۳۵ million, ۳۳ million would come out. What right do ?you have to stop them

What kind of dictatorship is this you want to impose on the women? Secondly, we do not say a woman has to wear a specific type of dress, particularly in cases of women your age(۱) there are no specifications. We are concerned mainly with the younger women who when they make up and dress up draw hordes of young men after them. (It is these women we are stopping. They don't need your sympathy. (۱۵۰

(September ۱۹۷۹ (۲۱ Shahrivar ۱۳۵۸ AHS ۱۲

Imam Khomeini, the Leader of the Revolution and Founder of the Islamic Republic of Iran, in reply to a question about the attacks by a number of ignorant and possibly anti-revolutionary elements on women not properly observing the Islamic dress code, :issued this edict

It is possible that the attacks on women in the streets, alleys and market places are being carried out by perverse elements opposed to the revolution. No one has the right to perpetrate such an attack and this kind of behaviour is unlawful (haram) for (Muslims. The police and revolutionary committees must prevent such incidents. (۱۵۱

July ۱۹۸۰ (۱۳ Tir ۱۳۵۹ ۴

.Addressing Oriana Fallaci, a famous Italian journalist - -۱

(AHS

Whereas under the former regime one's consequence and standing were measured by obnoxious make-up, by what one wore and in what kind of house one lived, the values found today in Islamic countries, particularly in Iran, are human, moral values. These values have come about because of the change that has taken place in the .ladies

Those who once liked to show off amongst the female community with their costly clothes and pernicious make-up are now condemned and stand shamefaced. In those days, our Muslim ladies were embarrassed wearing Islamic dress, and the deprived classes who observed the Islamic dress code felt ashamed of the way they dressed before the affluent, but corrupt, classes. Today the opposite is true, and now one of those people who once put on such corrupt displays of make-up and dress would be (ashamed in your midst. (۱۵۲

(March ۱۹۸۱ (۲۵ Isfand ۱۳۵۹ AHS ۱۶

You must remember that the veil, which Islam has prescribed for you is to protect your status. Whatever God has decreed for man or for woman is to keep alive the true values they possess, values that may be destroyed by the devil's insinuations or .at the corrupt hands of imperialism and its agents

(March ۱۹۸۵ (۲۱ Isfand ۱۳۶۳ AHS ۱۲

Questions put to Imam about television programmes by the managing director of the Islamic Republic of Iran Broadcasting (IRIB) organisation and member of the IRIB's :supervisory board

On the airing of TV programmes in which .۱

the woman’s role requires her not to observe fully the rules of the Islamic dress code .concerning the face, neck and hair

On the airing of sports programmes such as wrestling and football in which some .۲ .parts of the sportsmen’s bodies are uncovered

.On watching such programmes when broadcast on TV .۳

Reply: There is no problem from the point of view of the shari‘a to watching these kinds of films and plays, indeed many of them are educational and it is perfectly permissible to broadcast them. The same goes for sports programmes and music, most of them present no problem. On rare occasions transgressions do occur and .greater care must be taken to avoid them

Two points, however, must be heeded. Firstly, the person who does the actor’s make-up must be mahram(۱) for the person being made up. It is forbidden for anyone else to perform this task. Secondly, people watching the programmes mentioned above (must not do so in a lustful manner. (۱۵۴

(December ۱۹۸۷ (۳۰ Azar ۱۳۶۶ AHS ۲۱

Most probably the struggle against the wearing of the veil by Muslim women in educational institutions is a perverse attempt to undermine this great manifestation of the Islamic world’s defence of the Most Noble Messenger, peace be upon him and his descendants. The issue is one which vexes the Islamic nations: why in the so-called free world forcing women and girls to remove their veils is considered pure democracy, yet

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Either someone of the same sex or who shares a degree of consanguinity with the --۱ .person being made up, if of the opposite sex, thus precluding marriage

when we simply state that anyone who insults the Prophet of Islam, peace be upon him and his descendants, should be sentenced to death, and the council of Islamic jurists issues an edict to this effect, this is considered undemocratic!

Why does the world sit back and remain silent in the face of people who do not allow Muslim girls who have chosen to wear Islamic dress into universities to attend classes or teach? Is it not that the interpretation of freedom and how it is used lies in the hands of people who are opposed to the fundamentals of a freedom which is sacrosanct. Today God has made us responsible, we must not be negligent. Today, we must struggle against apathy, inaction and silence and the enthusiasm and momentum of the revolution must be maintained. (۱۵۵)

(۲ Farvardin ۱۳۶۸ AHS ۲۲ March ۱۹۸۹)

Advice for safeguarding and perpetuating the Islamic movement

Advice for safeguarding and perpetuating the Islamic movement

Today, the movement is in greater need of the nation of Iran, of ideological unity, of the honourable ladies, of Chahar Mardan(۱) than it ever was before its victory and at its climax. It is today that the hands of the criminals and traitors, those who see their interests endangered, are working to try to stop this movement from flourishing. It is today that these treacherous hands must be severed. It is today that the hands of those who spread dissension and create excuses to cause division in the ranks of the Muslims

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۱- - Chahar Mardan: a district in the city of Qum the people of which played a very significant role in the struggle against the Shah's regime.

must be severed. Our honourable women must sever the hands of these traitors, our powerful men must sever the hands of these traitors, the clergymen, wherever they are, must be vigilant and must sever the hands of these traitors and frustrate their machinations. (۱۵۶)

(۲۵ April ۱۹۷۹ (۵ Urdibihisht ۱۳۵۸ AHS

You ladies, you brothers and sisters alike, must be vigilant, the Iranian nation must be vigilant and not let the blood of our martyrs be in vain, not let the spilt blood of our youth be meaningless, not let it be trampled underfoot by personal interests. Rid yourselves of personal interests. Do not let treacherous hands create different groups. (۱۵۷)

(۲۵ April ۱۹۷۹ (۵ Urdibihisht ۱۳۵۸ AHS

In this period of history, at this juncture we now find ourselves, where one road leads to ultimate victory and the other, God forbid, to defeat and a return to the former state of affairs, it is the duty of all of us, whether you respected ladies or the rest of the nation, all of us, the brothers and sisters alike, to safeguard that ideological unity, that unity of purpose which was Islam - everyone shouting out together for Islam - and which brought this movement to victory. Hold gatherings, fill the mosques and remember your aim, which is to put all Islamic laws into effect in Iran. (۱۵۸)

(۲ July ۱۹۷۹ (۱۱ Tir ۱۳۵۸ AHS

All of these respected sisters and you brothers, all the people of Iran, all of

us must now be mindful of this path that our movement is following. This movement (must be kept alive so that these problems are overcome. (۱۵۹

(July ۱۹۷۹ (۱۷ Tir ۱۳۵۸ AHS ۸

Now, it is the bounden duty of us all, whether the law enforcement officers or the people, the ladies or the brothers, to protect this trust which is in our care and which is (from God. This trust is Islam; it is the Qur'an. (۱۶۰

(September ۱۹۷۹ (۱۱ Shahrivar ۱۳۵۸ AHS ۲

We must all join hands together, not only the men but the women also, all segments of society are one, they must join hands together to repair this ruin they have been (left with, and to get their lives back together. (۱۶۱

(January ۱۹۸۰ (۱۹ Dey ۱۳۵۸ AHS ۹

My brothers! My sisters! Be alert, for today we are faced with great responsibilities. If we lose this movement that has reached this stage, this revolution that has reached this stage and this Islamic Republic that has been made a reality in our country, we (will all be responsible. (۱۶۲

(January ۱۹۸۱ (۲۹ Dey ۱۳۵۹ AHS ۱۹

Complete Texts of some of Imam's Speeches Concerning the Position and Rights of Women in the Islamic System

Complete Texts of some of Imam's Speeches Concerning the Position and Rights of Women in the Islamic System

Address to a group of women in Qum

Address to a group of women in Qum

In the Name of God, the Compassionate, the Merciful

Incessant greetings to the women of Iran! Peace be upon you, respected ladies. May

the mercy of God be upon you, lion-hearted women, whose noble

p: ۱۱۴

efforts have delivered Islam from the fetters of enslavement to foreigners. The peace of God the Blessed and Exalted be upon the nation of Iran, upon the ladies and the .men

Courageous sisters, you fought shoulder-to-shoulder with the men and ensured the victory of Islam. I thank you, women of Iran and women of Qum. May God and the Imam of the Age be pleased with you. Carrying your infants in your arms, you came .into the streets and supported Islam with your ardent demonstrations

I have heard what happened in Qum and other cities; I have heard what happened in Chahar Mardan. I take pride in all the courageous deeds accomplished by the women of Iran, in Qum and other cities for you have been in the vanguard of our triumph and have encouraged the men. Our men are indebted to your courage, lion-hearted .women; I am indebted to both the honourable men and women

Islam has particular regard for women. Islam appeared in the Arabian Peninsula at a time when women had lost their dignity, and it raised them up and gave them back their pride. Islam made women equal with men; in fact, it shows a concern for women that it does not show for men. In our revolutionary movement, women have likewise earned more credit than men, for it was the women who not only displayed courage themselves, but also reared men of courage. Like

the Noble Qur’an itself, women have the function of rearing and training true human beings. If nations were deprived of courageous women to rear true human beings, they would decline and collapse. It is the women who strengthen the nations, who .make them brave

In the earliest age of Islam, the women participated in wars together with the men. The position of women is a high one. Women in Islam enjoy a high rank. We saw how in this movement the women, the honourable ladies, stood shoulder-to-shoulder with the men, in front of them even, in the line of battle. They lost their infants and youth, .but still they bravely resisted the enemy

We want our women to attain the high rank of true humanity, not to be a plaything in the hands of men, in the hands of depraved men. Women must have a share in determining their destiny. Women in the Islamic Republic must vote. Just as men have the right to vote, women too have that right. In this recent period, the women were degraded. One of the great acts of treachery committed against our nation (by the former regime) was that they robbed us of our human resources, they reined in the power of our youth and that of our women, they degraded our women, betrayed our .nation

They turned our women into playthings, into something akin to dolls. Our women were warrior-like, but they

wanted them to be profligate pleasure-seekers. They insulted woman's dignity; they wanted women to become mere objects, a possession to pass from one hand to .another. God, however, determined otherwise

Islam grants woman a say in all affairs, just as it grants man a say. Just as men should avoid corruption, so too should women. Women should not allow themselves to be playthings in the hands of dissolute youths, they should not degrade themselves and, God forbid, come out into the streets dressed up and made up, placing themselves in full view of depraved men. Women must act like true human beings; they must be .pious

Women enjoy a dignified position; they have free will just as men have. God created you free beings and gave you dignity. Just as God has laid down laws for men imposing restrictions to prevent them from becoming corrupt, so too He has laid down laws for women. These are for your benefit; all Islamic laws are for the good of society. Those who want to see women as playthings in the hands of dissolute men .are traitors

Women should not be tricked, they shouldn't imagine their station in life calls for them to come out into the streets dressed up and made up, with no veil and scantily dressed. This is not the role of women; this is the role of a doll. Women must be brave, they must involve themselves in

the fundamental destiny of the country, [and] they are the makers of true human .beings, the educators of mankind

May God protect you women of Iran, you women of Qum, from the dangers presented by corrupt people, people who in reality are animals (not human beings). Just as hitherto you have always participated in our country's movements, just as you partook in this movement and played a role in its victory, so too now you must continue to participate and rise up again whenever the need arises. The country .belongs to you

God willing, the hands of foreigners, of venal elements and plunderers have been severed, they have left and the country is yours, yours to rebuild. All the people of Iran, men and women alike, must repair the ruins that the previous regime has bequeathed to us; the hands of men alone will not suffice to accomplish the task. Men .and women must collaborate in this respect

There is one particular point concerning women to which attention should be paid. When women wish to marry, there are certain prerogatives they can stipulate for themselves that are contrary neither to the shari'a nor to their own self-respect. For example, a woman can stipulate that if her future husband turns out to be of corrupt moral character or if he mistreats her, she would possess the right to execute a .divorce

This is a right that Islam has granted to women. If

Islam has imposed certain restrictions on both women and men, it is for the benefit of both. All Islamic laws, be they those which permit or those which prohibit, are for the benefit of all. Similarly, just as Islam has granted man the right to divorce, it has also granted it to woman, on condition that the parties stipulate at the time of the marriage that if the husband behaves in a certain manner, the wife will have the right .to execute a divorce

Once the man has accepted such a stipulation, he can never repudiate it. Apart from making it possible to include such a stipulation in the marriage contract, Islam forbids the husband to mistreat his wife; if he habitually mistreats her, he is to be punished .and the mujtahid will grant the wife a divorce

May God adorn all of you with dignity, health, happiness and perfect faith and .character

(Peace be upon you, beloved and respected ladies. (۱۶۳

(March ۱۹۷۹ (۱۵ Isfand ۱۳۵۷ AHS ۶

Imam's address to a group of ladies from Qum

Imam's address to a group of ladies from Qum

In the Name of God, the Compassionate, the Merciful

When I left Qum you ladies and gentlemen of this city were afflicted with troubles, but you had your youth at your side. When I returned, they were gone. Their loss brought grief not only to the hearts of the mothers and fathers, but to my heart also. I saw the pictures of these brave youth on the walls of the Fayziya

theological school.(۱) I offer my condolences to the people of Qum, to the bereaved mothers, on their loss.

When I left, the whole of our country was afflicted with such troubles; indeed the whole of our country for the past fifty odd years has been in a state of affliction, hardship, repression and dependence on foreigners. God only knows what this father and son(۲) have done to this country of ours. Throughout its history Iran has not witnessed the likes of such acts of treason.

All the monarchs throughout the ۲,۵۰۰ years or more of monarchical rule in Iran were traitors; even those who were reputed to be good were traitors, yet their treachery did not reach the bounds, which that of these two did. Indeed, no one really knows to what bounds Riza Shah and his son's treachery did in fact reach, the extent of their crimes was huge, but the extent of their treachery was even greater.

What scenes we witnessed during the reign of Riza Khan, a reign that perhaps most of you cannot remember. In Qum and indeed in all the towns and cities in accordance with the wishes of those who instructed him and in the name of kashf-i hijab, he violated that which is inviolable in Islam; he violated that which is sacrosanct to the believers and to our respected women. What his agents did to our veiled ladies! How they treated them! They tore off their

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۱- - The seminary situated in Qum next to the shrine of Hazrat Fatima, the Immaculate One (upon whom be peace), the sister of Imam Riza, the eighth Imam from the Holy Prophet's Progeny. Her tomb in Qum is the centre of the shrine complex.

۲- - Meaning Riza Khan and his son Muhammad Riza Pahlavi.

chadors and scarves and confiscated them. I myself witnessed these scenes, and you .'witnessed what this son did to this country on the plea of creating a 'great civilisation

We cannot imagine the true extent of what they did to this country. We cannot know the volume of their crimes and their treachery. We don't know where they have bank accounts or the exact amount they have in them. We don't know for sure that the amount, which has been revealed, is the true amount. It's not known how much they have in Swiss, American, British or other banks. It is said that recently $۳ billion has .been taken, but we have no idea how much was taken previously

At the time of the father, when he entered the war and the Allies sent him into exile, he collected together the crown jewels, filled his suitcases with them and took them with him. As I was told, once out at sea a ship used for transporting livestock drew up alongside the ship on which he was travelling, and he was told (by the British) to board it. That wicked man, who himself was worse than an animal, asked what he should do with his suitcases, he was told they would be brought for him later. But the British took .them and kept them for themselves

In the reign of this son too everything we had, all our self-respect, all our resources, .has been taken

Our material strength was damaged, but not to the extent that our human resources were. The people were not allowed to develop, centres of corruption were made, gambling houses and houses of ill repute built and placed at the disposal of our youth. They were made to be unmindful of their destinies. So many of our youth became addicted to drugs during his reign, they were stupefied through addiction so they .wouldn't bother about their destinies or where their true destiny lay

However, God, the Blessed and Exalted, wanted otherwise; He helped you and during these past two years the movement – which originated in the ۱۵th Khurdad movement(۱) – blossomed. You ladies have proved that you are in the vanguard of the movement; you have proved that you lead the men; men get their inspiration from you. The men of Iran have learnt lessons from the ladies of Iran and the men of Qum .have learnt lessons from you dear ladies. You are in the vanguard of the movement

Islam holds you in higher esteem that it does men. Islam wants to save you, it wants to save you from becoming this plaything they want to turn you into. Islam wants to train you to become an integrated and virtuous human being, so that in your care .suchlike human beings may be raised

I thank you all for participating in this movement. I thank all the mothers who took part in this

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On ۳ June ۱۹۶۳, Imam Khomeini delivered a historic speech in Qum, repeating – -۱ former denunciations of the Shah's regime and warning the Shah not to behave in such a way that the people would rejoice when he should ultimately be forced to leave the country. Two days later, he was arrested at his residence and taken to confinement in Tehran. His arrest prompted a major uprising in many Iranian cities, which resulted in the deaths of not less than ۱۵,۰۰۰ people in the span of a few days when the Shah's troops opened fire on unarmed demonstrators. The date on which this uprising began was ۵th June or ۱۵th Khurdad according to the solar calendar used .in Iran and became known as the uprising or movement of ۱۵th Khurdad

movement and lost their loved ones. I am deeply sorry for their loss. May God have mercy upon the souls of their martyrs. May He grant you all mercy, happiness and help you attain perfection. All of you must cast your vote, a vote for an Islamic (republic, not a word less (in this designation) nor a word more.(۱

You too must vote, you are no different from others; indeed you lead the men. Men are raised in your care, you are the educators of men, recognise your own worth, just as Islam does. All of you take part in this upcoming referendum and vote for an .Islamic republic

I hope that an Islamic republic will be established and Islamic justice and a just government will emerge to save our country from these problems, stop the hands of foreigners from ever again having free rein in this land and ensure freedom and .independence for you all. May God's mercy be upon you all

(Peace be upon you, and also the blessings and mercy of God. (۱۶۴

(March ۱۹۷۹ (۱۷ Isfand ۱۳۵۷ AHS ۸

The Role of the Family and Women in Nurturing Human Being

The serious attention accorded all dimensions of family life by Islam

The serious attention accorded all dimensions of family life by Islam

The laws of the shari'a embrace a diverse body of laws and regulations, which . . . amounts to a complete social system. In this system of laws, all the needs of man have been met: his dealings with his neighbours, fellow citizens, and clan, as well as

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.Refer to footnote ۶۳ – –۱

children and relatives; the concerns of private and marital life; regulations concerning war and peace and intercourse with other nations; penal and commercial law; and .regulations pertaining to trade and agriculture

Islamic law contains provisions relating to the preliminaries of marriage and the form in which it should be contracted, and others relating to the development of the embryo in the womb and even what food the parents should eat at the time of conception. It further stipulates the duties that are incumbent upon them while the infant is being suckled, and specifies how the child should be reared, and how the husband and the wife should relate to each other and to their children. Islam provides laws and instructions for all of these matters, aiming, as it does, to produce integrated .and virtuous human beings

.Islamic Government, pp. ۴۳-۴۴

One of the things that creates different human behavioural patterns is how the rules for marriage, sexual intercourse and the times it can take place, for the gestation period and when the woman is breastfeeding, for selecting a husband and a woman .who will be the one to breastfeed the child, and other instructions are observed

These rules influence fully the physical and spiritual health of the child in the same manner as his learning environment, his teachers, friends, associates and kind of knowledge imparted to him do, along with other things that are too many to be mentioned here. All these things can have strange effects

.on a child's development, some of which are noticeable

At-Talab wal-Iradah, p. ۱۴۸

Islam has laid the foundations of man's life from before his birth. It has established the social foundations of the family and has laid down injunctions for man covering the period he lives with his family, the time that he enters into education, the time he enters society, and the time that he has relations with other countries, with other governments, with other nations. All of these have a programme; the holy laws (contain provisions for all of these things. (۱۶۵

(November ۱۹۶۵ (۲۳ Aban ۱۳۴۴ AHS ۱۴

Islam has moral teachings and it has rules that govern man's social relations, his relationship with himself, his wife, his children, his neighbours, his friends, his fellow countrymen, his co-religionists, and people of a different religion. Islam has rules for men, which extend from before his birth until after his death. It contains provisions relating to the preliminaries of marriage and the form in which it should be contracted, and others relating to the development of the embryo in the womb until birth. It specifies how the child should be reared, it has rules for him at puberty, in his youth, in (old age, when he dies and is laid in his grave and even after that . . . (۱۶۶

(September ۱۹۷۷ (۶ Mehr ۱۳۵۶ AHS ۲۸

There are rules for other relationships concerning man. There are rules to ensure . . . man's well-being

even before he is born, to ensure that a sound, healthy, refined individual comes into the world. Islamic law contains provisions relating to the preliminaries of marriage, the choice of spouse, and the form in which a marriage should be contracted, there are laws for when intimate relations take place between a man and his wife, for when a child is conceived and when being suckled. There are rules for the child for the time he is being reared by his mother and when he is being trained by his first teachers. (Islam has rules for all of these things, and laws to train man. (۱۶۷

(November ۱۹۷۸ (۱۸ Aban ۱۳۵۷ AHS ۹

One facet of Islam deals with government and governmental and political affairs, and another deals with man's spiritual development which concerns man himself alone: What should he be in terms of beliefs, ethics and social behaviour? What must a man be? In this regard, Islam encompasses every aspect of human life, whereas other governments and societies are impassive towards the same. That is, no government will ever approach an individual and reprimand him for whatever (immoral) activities .he may engage in at home

Whatever misdeed takes place in an individual's home is of no concern to other governments. Islam, however, is concerned with the individual even if he is alone at home; that is, it tells him what he is supposed to do, how to behave and what ethics

and intellectual perceptions he should adopt. It tells him how a father should treat his children, how a child should behave towards his father, a mother to her child, a child to his mother, a brother to a brother, how families should behave among themselves or a family towards another. All of these have rules to follow in Islam, which takes (everything into consideration. (۱۶۸

(November ۱۹۷۸ (۲۰ Aban ۱۳۵۷ AHS ۱۱

Islam is a religion that belongs to all. It was revealed to build up a human being in a way that it proposes; to mould him into an equitable man in such a way that one human being cannot commit one grain or pinhead of injustice against another; that a human being cannot be unjust to his own child or to his wife, or a wife to a husband, or two brothers to one another or these to their friends. Islam wants to mould man into a just being in the fullest sense of the word "human being," one whose intellect is humane, whose essence and appearance are human and one who respects human (behaviour and conduct. Islam wants to materialise these goals. (۱۶۹

(November ۱۹۷۸ (۲۰ Aban ۱۳۵۷ AHS ۱۱

We want such an ideology, one that when it first starts to train the people directs them towards the development of the excellence of the human being. You look around yourselves in the world; can you find an ideology like Islam, which has laws

aimed at making man a true human being even before he has been born, before his ?parents have married

All of the world's ideologies deal with people who have reached puberty and who are active members of society. Islam, however, aims to perfect man even before he is born, before his parents marry, by stating what kind of spouse a man and a woman should choose. Why does it do this? Because the husband and wife are the origin of an individual or individuals and Islam wants these individuals, who are to be handed over .to society, to be righteous individuals

So before a couple marry, Islam stipulates what kind of a woman the man's prospective wife should be and what kind of a man the woman's prospective husband should be, what kind of personalities they should have, how they should behave and .in what kind of family they should have been brought up

After marriage too, Islam stipulates how the husband and wife should treat each other. Islam has laid down rules that pertain to the period when the woman is with child, and to the delivery of the child. It also specifies how a child should be reared. Islam provides laws and instructions for all of these matters so that this child that is produced from these two people will be a virtuous individual in the society and .righteousness will reign throughout the world

This is Islam. Islam seeks to create

true human beings and it sets out to do this even before the child is born, before his parents have even married. It begins there and has laid down laws that cover this period and the period after the child has come into the world: it stipulates the duties that are incumbent upon the parents while the child is being suckled; it specifies how the child should be reared by the parents, how he should be treated later in the .elementary and high schools and what the teachers there should be like

Then when the child reaches the age of independence, the age at which he must make his own decisions, Islam tells him what kind of a person he should be, what he should and shouldn't do. Islam does this because it wants the people in society to be (righteous, sound individuals. (۱۷۰

(December ۱۹۷۸ (۱۰ Dey ۱۳۵۷ AHS ۳۱

If you examine Islam closely, you will see that it has laws and programmes for all the dimensions man possesses. It has regulations for man for even before he is born, before his parents marry. It has procedures to ensure the embryo develops well. Islam stipulates what kind of woman you should choose for a wife, what kind of man you should choose for a husband, what circumstances should prevail at the time of .marriage, what rules exist and what the procedure should be

It has rules governing the time the child is

conceived and the period of gestation, like a farmer who sows a seed taking care to choose fecund soil in which to plant it, irrigating it with pure water, at the proper times, and tending to it so that it grows properly. In order to train true human beings, Islam begins even before the parents have married; it wants the basis to be strong .and good, the spouse to be a healthy, sound person of human qualities

Islam contains further provisions relating to the child's birth, to the period the infant is being suckled, it specifies how the parents should rear the child and the kind of instruction he should receive from them and others. No other system of laws covers such things; this is something peculiar only to those laws brought by the prophets. ((۱۷۱

(February ۱۹۷۹ (۱۴ Bahman ۱۳۵۷ AHS ۲

Know that Islam covers everything; it contains laws relating to before marriage takes place between a man and woman to the time of interment. All its laws are progressive (instructions necessary for man's happiness whether in this world or the next. (۱۷۲

(February ۱۹۷۹ (۳۰ Bahman ۱۳۵۷ AHS ۱۹

Islam is a system, a political system, however, whereas other systems disregard many things, Islam overlooks nothing. It trains man in all the dimensions he possesses, in both his material and spiritual aspects; it concerns itself with both. Islam has rules aimed at creating a true human being even before he is born, before

the marriage between his parents takes place, by stipulating, among other things, what kind of spouse a man and woman should choose, what kind of disposition they should have and how pious they should be.

When a farmer wants to plant a seed he must consider the type of soil there is in the area in which he intends to plant it and the things needed for its growth, which are useful and which are not. He must take care of the seed from the time it sprouts to when it bears its fruit. Islam treats humans in the same manner that is in the manner of a farmer who wants to produce a good harvest.

From before the seed is planted Islam has rules stipulating what kind of mother and father the child should have, and prescribes the form in which the marriage should be contracted. This is because Islam is concerned with the child's future life, for if the father or mother is of corrupt moral nature, [and] their actions that of an inhuman being, their offspring will be affected by these traits, they will inherit them. Therefore, like a very conscientious and compassionate farmer, Islam takes care of mankind.

It has rules for man, which extend from before his birth to the time he marries. It has many rules relating to the time of conception, the gestation period, the time the infant is being suckled; it specifies how the child should

be cared for in the mother's lap and later under the protection of the father. It has rules for him when he enters school, then later when he joins society. From before he is born Islam cares for the child, so that he can achieve the high station man can attain. Islam has rules covering all these things.

Other systems in the world, other forms of government in the world, do not concern themselves with such matters, they are only bothered about making sure this society serves their interests and that the peace is kept so they can plunder the people. Even the best and most equitable of them cares only for rectifying its own society a little.

Otherwise, how a child should be reared, what rules exist covering the period the child is in the womb and is being suckled are of no consequence to other systems. Islam, to the contrary, does care about such things, and when the child grows into a man, it stipulates how he should behave towards his brother, towards his mother and father, how the mother and father should treat their son, how they should treat their neighbours, their fellow citizens, their co-religionists and foreigners. Islam concerns itself with all of these.

One facet of Islam deals with government and governmental and political affairs, and another deals with man's spiritual development. For man is a two-dimensional being, there are two sides to him: one the

physical, for every aspect of which Islam has rules; and the other the spiritual, which no other system even broaches. No other system is concerned about giving man spiritual training or moral refinement so that he can reach the stage that none, save God, knows of. Islam even stretches to that stage, it takes man's hands and leads him (to the highest heaven. No other system does this. (١٧٣

(February ١٩٧٩ (٣٠ Bahman ١٣٥٧ AHS ١٩

Religions concern themselves with all the dimensions man possesses. There are rules to ensure man's well-being even before he is born, instructions relating to how a marriage should be contracted, what conditions should be met, what kind of woman the man should choose for a wife and what kind of man the woman should choose so that the marriage is a good one. For marriage is like cultivated land used for producing human beings. Before the marriage even takes place, precautions are taken to .ensure that a sound, spiritually healthy individual comes into the world

Thus attention is paid to the preliminaries of marriage, the conditions that should be met, and following the marriage there are rules governing the intimate relations between a man and his wife and for when a child is conceived. The mother is advised what food she should eat when she is carrying the child and what she should avoid, what her life should be like and how she should behave. Instructions

are provided stating what kind of woman should suckle the child after he is born – that is if the parents wish to employ a wet nurse – how the child should be suckled, at what times, under what conditions, how the mother should treat the child when he is in her care, and later, when he has left the lap of his mother, how the father should treat .him

There are rules governing how the child should be reared in the family, what his teachers should be like, and when he enters society, how he should act. This is all to (make sure that upright, morally correct individuals enter society. (۱۷۴

(May ۱۹۷۹ (۲۴ Urdibihisht ۱۳۵۸ AHS ۱۴

Islam is concerned with everything. It plans for the child you will bring into the world even before you marry. It stipulates what kind of woman the man's prospective wife should be, what kind of man the woman's prospective husband. For a human being is like a plant that must grow and blossom, and just as a farmer must take care when planting his seeds, selecting the right soil in which to plant them, good fertiliser and the right amount of water to nourish them, so too much the same applies in the case .of a human being

Islam stipulates what conditions must prevail from before man is conceived, in what kind of seedbed the seed must be planted, what kind of person the man should

be who will plant the seed. Then later, after marriage, Islam has rules for when the child is conceived. Islam seeks to put right all aspects of man's life, aiming, as it does, (to produce integrated and virtuous human beings. (۱۷۵

(May ۱۹۷۹ (۳۱ Urdibihisht ۱۳۵۸ AHS ۲۱

Islamic law contains provisions for the period before marriage takes place, because it is through marriage that human beings are created. When you want to get married, no other system of laws in the world is concerned with how you should go about this. As far as other laws are concerned, you need only register your marriage at the registry office, the rest is up to you. Islam, however, pays attention to the period before marriage, for it is from marriage that a child springs, and he must have sound .beginnings

Like an extremely caring and affectionate farmer who, to ensure that his crop turns out well, selects only seeds of the best kind, planting them in fertile soil and nourishing them with only pure water, Islam seeks to produce true human beings, and it sets out to do this even before the child's parents have married by telling the woman what kind of man she should choose for a husband and the man what kind of woman he should choose for a wife, it gives them the rules for this. It has rules covering the marriage and afterwards when the woman is with child, then

.following that for the period of the child’s upbringing

For Islam seeks to create a true human being, and it begins at the very beginning when the foundations of a child’s life are first laid. So it pays attention to such affairs, .whereas all other laws in the world ignore them

Other laws pay scant regard to how a man acts in the privacy of his own home, they adopt the attitude that as long as the person remains indoors and does not disturb the peace and order in society, he can do what he likes. Islam is not this way. Islam seeks to create upright human beings so that even at home they do nothing illegal or immoral. Islam wants man to behave at home as he would in the street, as he would (in public. It seeks to make man a true human being in all circumstances. (۱۷۶

(June ۱۹۷۹ (۲۰ Khurdad ۱۳۵۸ AHS ۱۰

No teachings other than those of the prophets are concerned with who you choose as a wife or who the woman chooses as a husband. They consider it none of their concern. Not one of their laws covers this area or what duties are incumbent on the mother when she is with child, when she is breastfeeding and when raising the child, or what the father must do in rearing his child. Corporeal laws, and systems other than those of the prophets, are not

.concerned with such matters

They are concerned only with preventing the individual from committing corrupt acts when he enters society, and even then they only make it their business when such acts are likely to cause disorder. Otherwise, they do not consider indulging in corrupt acts of the bacchanalian type as wrong; indeed they encourage such behaviour. They are not concerned with man's moral refinement or with creating a true human being. In their view, the only difference between humans and animals is that man has progressed more, he can make aeroplanes whereas animals cannot, he can become .a physician, an animal cannot. The limits for such laws exist in the physical realm

Islam, however, is concerned with everything. It concerns itself even with the period before a couple marry so that their offspring will become morally sound, upright human beings. So it has instructions stipulating what kind of person you should choose for your spouse. Why does it do this? Well, we can compare it with a farmer who wants to produce a good crop. First, he must consider the land, making sure it is fertile land, then the seeds he is to plant, they too must be of fine quality, and then what the seeds need to grow. All these things he must take into account to ensure as .far as possible that his crop will be a good one and he will profit from it

Islam

does the same, only with regard to human beings. So it stipulates what kind of person you should choose for a spouse so that a virtuous human being is produced. It has instructions covering the marriage and what conditions should be fulfilled, there are also instructions pertaining to the time a child is conceived, to the period when the .woman is with child and when the infant is being suckled

This is because the monotheistic schools of thought, of which Islam is the most comprehensive, have come to produce true human beings. They haven't come to produce a creature with human intelligence but whose limits and aims are those of an animal. No, they have come to produce human beings in the true sense of the word. ((۱۷۷

(July ۱۹۷۹ (۱۳ Tir ۱۳۵۸ AHS ۴

Let them come and see what Islam says, how it is with an individual from the time he/she wishes to marry to ensure that the child this union produces is a good child. How later it has rules for how the infant should be reared by his mother, how he should be treated at school and for all stages of his life until the end. Islam seeks to (guide you along a straight path. (۱۷۸

(July ۱۹۸۰ (۱۵ Tir ۱۳۵۹ AHS ۶

The important role played by mothers in the proper upbringing of children

The important role played by mothers in the proper upbringing of children

Be mindful of your actions making sure they are good. Make sure your uprising is for ,God

your actions for God. Those of you who have children, bring them up on divine (teachings. (۱۷۹

(February ۱۹۷۹ (۱۹ Bahman ۱۳۵۷ AHS ۸

In our revolutionary movement, women have likewise earned more credit than men, for it was the women who not only displayed courage themselves, but also reared men of courage. Like the Noble Qur’an itself, women have the function of rearing and (training true human beings. (۱۸۰

(March ۱۹۷۹ (۱۵ Isfand ۱۳۵۷ AHS ۶

Islam wants to train you to become an integrated and virtuous human being, so that (in your care suchlike human beings may be raised. (۱۸۱

(March ۱۹۷۹ (۱۷ Isfand ۱۳۵۷ AHS ۸

Men are raised in your care, you are the educators of men, recognise your own worth, (just as Islam does. (۱۸۲

(March ۱۹۷۹ (۱۷ Isfand ۱۳۵۷ AHS ۸

You have served Islam and, God willing, you will continue to do so. You rear lion-hearted men and women in Iran. It is in your laps that virtuousness, decency, and greatness are fostered. You have a duty to raise your children well, to bring them up with Islamic values, with human values, and raise them to be fighters. It is through your struggles and those of all sections of society that we have been able to bring this (movement this far and proclaim an Islamic republic. (۱۸۳

(April ۱۹۷۹ (۱۷ Farvardin ۱۳۵۸ AHS ۶

It is by you that great men and women are raised; it is in your laps they are

raised. You are held dear by the nation; you are its support. Strive hard in your studies so that you equip yourselves with moral excellence and are virtuous in word and deed. Rear strong children for the future of our country. Your laps are like schools in which strong youth should be raised. Seek to acquire the highest virtues so that in (your care your children will also acquire them. (۱۸۴

(April ۱۹۷۹ (۲۱ Farvardin ۱۳۵۸ AHS ۱۰

Islam wants you to care for your children yourselves and raise them to be good, upright individuals, to brighten up your home with the light of these Islamic children. For they are the children of Islam, and the destiny of Islam and your country lies in (their hands. (۱۸۵

(May ۱۹۷۹ (۲۰ Urdibihisht ۱۳۵۸ AHS ۱۰

Since in the beginning these children are raised in your care, you are the ones responsible for their actions. If you raise a good child, that child alone may secure the well-being of a nation, just as, God forbid, if you raise a bad child, he may be the cause of corruption in society. Do not think of your child as merely a child, one day, when he enters society, he may become a leader of the society and, if not brought up well, he (could lead it into corruption. (۱۸۶

(May ۱۹۷۹ (۲۳ Urdibihisht ۱۳۵۸ AHS ۱۳

Your children must be trained well; they must be given a sound, Islamic

education while they are in your care. For it is to your apron strings they cling, it is you they follow around, your moves they watch and your words they hear. So let them not hear a lie from you lest in the future they become liars. For surely, if they hear lies from you and then from their fathers, they will become liars, but if they see that both (are good, morally sound people, then they will become the same. (۱۸۷

(May ۱۹۷۹ (۲۳ Urdibihisht ۱۳۵۸ AHS ۱۳

Our nation's long-term programme is for those who educate our children, that is our teachers, the mothers and fathers of our children, their lecturers and those who write and those who speak for them, to acquaint them with spiritual matters and help them (to understand spiritual matters. (۱۸۸

(May ۱۹۷۹ (۳ Khurdad ۱۳۵۸ AHS ۲۴

The ladies' help is several times more valuable than that of men. May God protect you. May He keep you so that you may carry on your job of training human beings, a job that the prophets were also assigned. May God's peace be upon you all, and also (His mercy. (۱۸۹

(May ۱۹۷۹ (۵ Khurdad ۱۳۵۸ AHS ۲۶

Respected ladies! You are all responsible; we are all responsible. You are responsible for the upbringing of the children; you have the duty of nurturing virtuous children in your care to hand over to society. We all have this duty, but it

is in your care that they receive a better upbringing. A mother's lap is the best school (for a child. (۱۹۰

(May ۱۹۷۹ (۵ Khurdad ۱۳۵۸ AHS ۲۶

As you yourselves now say, you ladies are teachers. You have two noble occupations, two very noble jobs. One is to raise your children well, which is much more important than all other jobs. If you hand over one good individual to society, this is better for you than owning the whole world. I cannot describe how honourable it is for you to .bring up your children to be virtuous human beings

So one of your jobs is to bring up good children. It is in the laps of mothers that true human beings must be produced, for the first stage of their education is in the laps of their mothers. The affection a child feels for his mother is greater than any other, none can compare with the love that exists between a child and his mother. Children learn better from their mothers; they are influenced more by their mothers than they (are by their fathers, teachers or lecturers. (۱۹۱

(June ۱۹۷۹ (۲۱ Khurdad ۱۳۵۸ AHS ۱۱

May God grant you ladies, who are in effect centres for the training of small children, success to the end in teaching and training these children properly. Their training (begins in your laps, and it is in your care that children are trained well. (۱۹۲

July ۱۹۷۹ ۴

(Tir ۱۳۵۸ AHS ۱۳)

These teachings our young people, this generation, received during the time of the taghut, these taghuti teachings, must be transformed into human, Islamic teachings. It is hoped that this education will begin in the laps of the mothers and continue to the level of university and beyond. For the well-being of a nation depends on its heads, and those in whose hands its destiny lies, being righteous people, pure in heart. (۱۹۳)

(July ۱۹۷۹ (۲۶ Tir ۱۳۵۸ AHS ۱۷

A mother's lap is the best school in which a child is trained. That which he learns from his mother is quite different from what he learns from his teachers. He picks up more from his mother than he does his teachers; he is trained better in the lap of his mother than he is by his father or teachers. It is a human responsibility and a divine duty, a noble deed, to raise a true human being. (۱۹۴)

(August ۱۹۷۹ (۲۶ Murdad ۱۳۵۸ AHS ۱۷

You sisters who are responsible for children, take care to promote in them human values, and those of you who are responsible for a community, make sure you guide it to God's straight path. For it is this divine, straight path, which can take man from imperfection to perfection, from darkness to light. (۱۹۵)

(October ۱۹۷۹ (۲۰ Mehr ۱۳۵۸ AHS ۱۲

God's infinite mercy upon those mothers and fathers in whose pure care you brave fighters in the theatre

(of battle and struggle against the appetitive soul were raised. (۱۹۶

(March ۱۹۸۲ (۲ Farvardin ۱۳۶۱ AHS ۲۲

God's mercy be upon these ladies in whose pure laps these lion-hearted youths were (raised. (۱۹۷

(February ۱۹۸۴ (۲۰ Bahman ۱۳۶۲ AHS ۹

The importance and honour of motherhood

The importance and honour of motherhood

One cannot count the many rights mothers have and they cannot be rightly fulfilled. One night of a mother's life with her child is worth more than a lifetime of a dedicated father's. The affection and compassion that shine from a mother's radiant eyes hold a glimmer of the compassion and kindness of the Lord of the worlds. God, the Blessed and Exalted, has imbued the hearts and souls of mothers with the light of his own divine compassion, such that none can describe and no one, save the mothers, can .understand

And it is this everlasting compassion that has given mothers a heavenly-like tolerance in the face of suffering and hardship from the time of conception, throughout pregnancy, during childbirth and throughout the years of the child's life from infancy up to the end. She endures hardship and suffering in a way that the father cannot endure even for one night. The tradition which says "Heaven is under the mother's .feet"(۱) is absolutely true

It has been explained in such a subtle fashion because of the significance of the matter and to show children to search for happiness and the gardens of heaven under the blessed feet of

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.(A saying of the Prophet Muhammad (peace be upon him and his descendants - -۱

their mothers, to respect them as they would Almighty God and to seek the approval .and satisfaction of God the Most Holy in their approval and satisfaction

.Jilveha-yi Rahmani, p. ۴۷

Islam came to fashion true human beings. The divine book of Islam, which is the Most Noble Qur'an, is designed to train man in all his dimensions, in spiritual and physical .dimensions, political, social, cultural, and military, in all human dimensions

Islam came to show us the way to do this. We, in turn, must educate our youth along Islamic lines, our women must be trained Islamically, passing this training on to their children in their care so that when their children mature, they become servants for (Islam and humanity. (۱۹۸

(April ۱۹۷۹ (۲۲ Farvardin ۱۳۵۸ AHS ۱۱

You who are educators, who wish to educate your children or society, must pay attention to this verse from the Holy Qur'an: "Read, in the name of thy Lord," (Qur'an ۹۶:۱). When you want to teach or learn something remember to read, in the name of thy Lord, do so with God in mind, with divine teachings. If a person receives both a .formal education and is instructed in divine teachings, he will be useful for his country

A country is never harmed by one who has been given both a proper education and proper training. Harm is usually done to a country by thinkers who lack proper training, who have received a formal education but

one that lacked spiritual training. They have acquired knowledge but have no piety; they have had no training of the inner self. It is for this reason that they become foreign agents that they themselves draw up the plans for the country’s destruction. ((۱۹۹

(April ۱۹۷۹ (۲۴ Farvardin ۱۳۵۸ AHS ۱۳

May God grant you ladies, who are in effect centres for the training of small children, success to the end in teaching and training these children properly. Yes, their training begins in your laps, and it is in your care that children are trained well. It is possible that a child whom you have trained well will save a nation. Take care to hand over (good children to society, and let your teaching be accompanied by training. (۲۰۰

(April ۱۹۷۹ (۲۴ Farvardin ۱۳۵۸ AHS ۱۳

You ladies are valuable in the eyes of God, God willing. Raise your children to be good, (upright individuals, give them an Islamic upbringing. (۲۰۱

(May ۱۹۷۹ (۲۰ Urdibihisht ۱۳۵۸ AHS ۱۰

You bear the great responsibility for the training of your children from when they are very young and easily influenced, when they quickly pick up things they are taught, good or bad. Since in the beginning these children are raised in your care, you are the .ones responsible for their actions

If you raise a good child, that child alone may secure the well-being of a nation, just ,as, God forbid, if you raise a bad child

he may be the cause of corruption in society. Do not think of your child as merely a child, one day, when he enters society, he may become a leader of the society and, if (not brought up well, he could lead it into corruption. (۲۰۲

(May ۱۹۷۹ (۲۳ Urdibihisht ۱۳۵۸ AHS ۱۳

In your role as mothers you must morally purify your children, in your role as teachers you should train them well and hand over to society sound, upright individuals, and in so doing create a sound society. If, God forbid, the opposite is the case, you too will suffer as a result, just as in the same way you will benefit from any good deed they do, for you are the source of that good deed. There is a reckoning, either a penalty or a reward. If, God forbid, you hand over corrupt individuals to society and they perform (corrupt deeds, you will suffer as a result. (۲۰۳

(May ۱۹۷۹ (۲۳ Urdibihisht ۱۳۵۸ AHS ۱۳

You ladies have the honour of being mothers, which puts you ahead of the men. You have the responsibility for training children in your laps. The mother's lap is the first school a child has. A good mother brings up a good child, but, God forbid, if the mother is misguided, the child brought up in her lap will also be misguided. For children have a particular affection for their mothers, which they have for no

one else, and when in their laps, all they wish for they find in their mothers, she is their .everything

What she says, how she acts, her nature, all have an effect on a child. When the child is in his mother’s lap, which is his first class, if he is taught virtuousness, morality, goodness, he will grow up with a good nature, with that purity of spirit and goodness of deed that has been nurtured in him. While in her lap, the child will begin to imitate his mother, so that if he sees she is good-natured, her words and actions kind and good, he too will behave likewise. For his mother is the one he patterns himself on, (and what she instils into him will prove his most effective training. (۲۰۴

(May ۱۹۷۹ (۲۳ Urdibihisht ۱۳۵۸ AHS ۱۳

A long-term programme for you young people, you ladies, indeed for everyone, is self-reform and moral purification to advance the aims of Islam. If you ladies bring up your children to be morally upright, Islamic individuals, you have protected both your religion and your country. If, God forbid, immoral, un-Islamic children spring from your laps, if under the tutelage of you young people un-Islamic, unprincipled children emerge, and in the schools and universities our children attend they are not taught goodness of character and Islamic virtues, then both Islam and our country will be (cast to the wind. (۲۰۵

May ۱۹۷۹ (۳ Khurdad ۱۳۵۸ ۲۴

(AHS

The mother in whose lap a child is reared bears the gravest of responsibilities and has the noblest of professions: that of bringing up children. The noblest profession in the world is rearing a child and handing over to society a true human being. This is why, throughout history, God the Blessed and Exalted sent prophets. Throughout history, from Adam to the Seal of the Prophets, prophets came to train true human beings. ((۲۰۶

(May ۱۹۷۹ (۳ Khurdad ۱۳۵۸ AHS ۲۴

When a mother wants to save her child from distress, her kindness is more effective than any medication. The child needs spiritual pacification, and this can be provided by (the mother and father. (۲۰۷

(May ۱۹۷۹ (۵ Khurdad ۱۳۵۸ AHS ۲۶

You can train children to uphold the aims of the prophets. You yourselves must be both guardians and the trainers of guardians, for your children are the next custodians. Train them well. Your homes must be places where children are given both religious instruction and formal learning, where they are taught moral edification. The future of these children is the responsibility of the mothers and (fathers. (۲۰۸

(May ۱۹۷۹ (۵ Khurdad ۱۳۵۸ AHS ۲۶

Respected ladies! Purify your characters and those of your children. Bring your children up to be Islamic, for Islam has everything. Put yourself in the shelter of Islam .and endow yourselves with Islamic morals, for Islam has everything

!Respected gentlemen! Respected ladies

Obey the call of Islam. Islam did not come to provide fodder; it came to secure spirituality. One should not cry out only for material things, for this is not following the path of Islam. If spirituality is realised, then the material will become spiritual and will follow. Islam approves of material progress when it follows spiritual progress, not when it occurs alone. The basis is spiritual; a country with spiritual progress is a true (country. (۲۰۹

(May ۱۹۷۹ (۸ Khurdad ۱۳۵۸ AHS ۲۹

While your children are in your laps give them an Islamic upbringing, teach them to be upright human beings so that when you send them to primary school you send sound, (morally upright and well-behaved children. (۲۱۰

(June ۱۹۷۹ (۲۱ Khurdad ۱۳۵۸ AHS ۱۱

You must be mindful of giving these children in your care a religious upbringing, a moral upbringing. If you hand over one committed, virtuous child to society you may see that one day he is the one who reforms society, for it is possible for one individual .to reform society

Likewise if, God forbid, this child leaves your laps an unscrupulous individual, if he leaves the care of you who are teachers an immoral person, then it is possible that he will corrupt society, and you will be the ones responsible. If you train your children properly, it will bring with it honour such that likens to that the prophets enjoyed. If, on the other

hand, you bring your children up to be immoral, God forbid, they could possibly (corrupt a whole society. (۲۱۱

(June ۱۹۷۹ (۲۱ Khurdad ۱۳۵۸ AHS ۱۱

You ladies who took part in this movement, and may God keep you, must continue to participate from now on and advance this movement. The most important thing for you to do is train your children well. The former regime wanted to separate the children from their mothers. They lured the ladies into offices, not with the aim of improving these offices, rather with the intention, for one thing, of making them .corrupt places and for another of taking the children out of their mothers' care

Children, who from the beginning are not raised in their mothers' laps, develop complexes from which much corruption emanates. Look after your children well, train them well for it is these children who can save a country. While in your care give them an Islamic upbringing, raise them to have virtues, to have faith, so that they can be of service in this country. May God grant you all happiness and make you a useful person (for your country. (۲۱۲

(July ۱۹۷۹ (۱۱ Tir ۱۳۵۸ AHS ۲

It is possible that a child whom you have trained well will save a nation. Take care to hand over good children to society, and let your teaching be accompanied by training. ((۲۱۳

(July ۱۹۷۹ (۲۳ Tir ۱۳۵۸ AHS ۱۴

The prophets came to make true

human beings. They were given the mission to transform those men who are no different from animals into true human beings, to purify them. This was their profession and it should be the profession of mothers with regard to the children in their care. They too, through their deeds, must purify their children; children are .trained better in the laps of their mothers than they are by their teachers

The love a child has for his mother he feels for no one else, what he hears from his mother becomes engraved on his heart and stays with him till the end. Mothers must be mindful of training their children properly, of bringing them up to be morally upright individuals. Their laps should be both a school of learning and of religious instruction, this is a very important matter and it is something, which only mothers can achieve. Children hear more from their mothers than they do their fathers. No one can influence a young child or endow the infant with his/her own character and morals the (way the child's mother can. (۲۱۴

(July ۱۹۷۹ (۲۶ Tir ۱۳۵۸ AHS ۱۷

It is possible that a child whom a mother has trained well may one day save a nation. It is also possible that a child whom a mother has trained badly may destroy a nation. ((۲۱۵

(July ۱۹۷۹ (۲۶ Tir ۱۳۵۸ AHS ۱۷

If good training begins in the mother's lap and continues through

primary school, high school and university or other institutes of higher education, then there may come a time when you see that all the young people are good, upright individuals and they draw a country towards goodness. (۲۱۶)

(July ۱۹۷۹ (۲۶ Tir ۱۳۵۸ AHS ۱۷

A good, upright individual may train a world, whereas someone unscrupulous and immoral may lead the world to corruption. Both immorality and godliness originate from your laps, from your teachings and from the schools in which you teach. (۲۱۷)

(August ۱۹۷۹ (۲۶ Murdad ۱۳۵۸ AHS ۱۷

The correct training of these small children begins at this stage of their lives. If, God forbid, the mother is a wrongdoer, these little ones will receive an unsound training from the start. The responsibility for their upbringing lies in your hands. (۲۱۸)

(October ۱۹۷۹ (۱۴ Mehr ۱۳۵۸ AHS ۶

The role of the women in society is more important than that of the men, for in addition to being active members of society themselves in all fields, the ladies also raise active members. A mother's service to the community is greater than that of a teacher, indeed of anyone else. And this is what the prophets wanted, they wanted women to be people who train society and bestow upon the community lion-hearted men and women. (۲۱۹)

(March ۱۹۸۱ (۲۵ Isfand ۱۳۵۹ AHS ۱۶

Be good mothers for your children, good advisers to society and hard workers for the needy, as, praise God, you already are. (۲۲۰)

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(March ۱۹۸۱ (۲۵ Isfand ۱۳۵۹ AHS

A mother's service to the community is much greater than that of a teacher, indeed of (anyone else. And this is what the prophets wanted . . . (۲۲۱

(March ۱۹۸۱ (۲۵ Isfand ۱۳۵۹ AHS ۱۶

The ladies of Iran have played a greater role in this movement and this revolution than the men, and today as they pursue their activities behind the front lines, their role is greater still. Through their educational pursuits, whether in the form of educating their own children or teaching in classrooms and other places, they still play (a great role in this revolution. (۲۲۲

(May ۱۹۸۱ (۲ Khurdad ۱۳۶۰ AHS ۲۳

The respected ladies of Iran have proved that they did not fall victim to these machinations and will not do so. They have proved that they are firmly entrenched in the bastion of virtuousness and modesty and will present this country with strong, integrated young men and virtuous, committed young women, and never will they go down those roads which the superpowers have laid at their feet with the intention of (destroying this country. (۲۲۳

(May ۱۹۸۱ (۲ Khurdad ۱۳۶۰ AHS ۲۳

What can one say? What can be laid at the noble feet of the exalted mothers who (raised such children in their pure laps? (۲۲۴

(August ۱۹۸۴ (۵ Shahrivar ۱۳۶۳ AHS ۲۷

The Iranian ladies have brought Islam to the stage it is now at by sacrificing their lives, their youth and their time, and

I hope that from now on it will be advanced even further. You can be sure that as long as you remain active and committed to Islam, as long as you are ready to give your young ones for the cause and are willing to train them properly, then Islam will (progress . . . (۲۲۵

(March ۱۹۸۵ (۲۱ Isfand ۱۳۶۳ AHS ۱۲

The negative effects of separating children from the care of their mothers

The negative effects of separating children from the care of their mothers

By putting them under pressure and exerting force, they tried to destroy this segment of the population too. They strove to stop them from performing that glorious deed which is theirs to perform, from executing those services that this segment wishes to render the nation, those valuable services which our ladies are entrusted to undertake, and prevent them from performing that most fundamental of services which it is their duty to render, that is training their children in whose hands the .destiny of the country lies

They feared lest in their laps children were brought up to be pious, Islamic and with a love for their homeland, and that even when these children entered the school system, they still would not be able to change them, not even with all the propaganda they disseminated at the schools through the teachers and propagators they had installed there. Thus, their plan was to turn these ladies away from that great, fundamental role they have and pretend that in so doing they had freed half the

(population of Iran. (۲۲۶

(May ۱۹۷۹ (۲۶ Urdibihisht ۱۳۵۸ AHS ۱۶

Of course, there is no objection to women taking up employment, sound employment, but we do not want a repeat of the way it was during the Pahlavi era. Then they did not have employment in mind for women, rather their aim was to degrade both men and women, pulling them down from that position they occupy. They did not want a natural growth for either sex. They did not want our children to receive a sound upbringing so they took steps to prevent this from the very beginning by depriving many of the chance to be raised in their mothers' laps, which are centres for a child's .training

Then later at the primary schools, there too they misguided the children and led them astray with their malicious propaganda and misleading books. Even later still, at the universities, their agents there did not let them develop properly, they did not allow training to be given that would produce genuine scholars or individuals committed to (the welfare of the country and to Islam. (۲۲۷

(May ۱۹۷۹ (۲۶ Urdibihisht ۱۳۵۸ AHS ۱۶

Unfortunately, the foreigners made us view the profession of being a mother as very demeaning and of little value, consequently some mothers, although by no means all were encouraged to distance themselves from their children. This great profession was made to appear unimportant so that mothers would not rear good children in .their laps

Fathers too were made to feel they needed not to pay much attention to their children .or to their proper upbringing

The school system also, up to and including university, suffered the same lack of training. This was because the foreigners did not want true human beings to exist in this country; they knew that if this were to happen, such people would sever their hands from this land. They don't want genuine, believing Muslims, people with faith in (God, people who consider martyrdom a triumph, to exist in this country. (۲۲۸

(May ۱۹۷۹ (۳ Khurdad ۱۳۵۸ AHS ۲۴

Unfortunately, during the rule of the taghut, they tried to take this profession away from these mothers, so they propagated views that questioned the woman's role as a mother, they disparaged this noble occupation and made it seem unimportant in the eyes of the mothers. For they wanted to distance the mothers from their children, they wanted the children to be brought up in nurseries and the mothers to go doing .the things they wanted them to do

A child brought up in a nursery is not the same as one raised in his mother's lap. When a child is brought up in a nursery by strangers without his mother's care and affection, he will develop a complex. Much of the corruption from which society suffers, stems from these children who have grown up with a complex. Major complexes are created when a child

is separated from his mother. A child needs his mother's affection, therefore this profession, which was also the profession of the prophets, for they too came to make (true human beings, is your primary one: to give your child his primary training. (۲۲۹

(June ۱۹۷۹ (۲۱ Khurdad ۱۳۵۸ AHS ۱۱

Throughout the rule of this monarchy, they strove to distance mothers from their children. They instilled in the mothers the idea that looking after their children was of no value; that they should work outside in the offices instead. In this way they took the innocent children out of their mothers' laps and put them into nurseries and other .places where unsympathetic strangers gave them an unsound training

When a child is separated from his mother, it doesn't matter who looks after him instead, he will develop complexes that in turn become the source of much corruption. Many of the murders that occur stem from these complexes, and many of these have (developed because of a child being separated from his mother. (۲۳۰

(July ۱۹۷۹ (۲۶ Tir ۱۳۵۸ AHS ۱۷

When infants are taken from their mothers' care and put into nurseries, they develop complexes because they are placed in the care of strangers and are deprived of their mothers' love and affection. These complexes become the root of most of mankind's corruption. These wars that occur are a result of complexes, which exist in the hearts of bloodthirsty individuals. This thieving and

.treachery we witness stems mostly from the complexes within man

If your children are separated from you, they will develop complexes and be drawn into corruption because of the lack of your motherly love. The former regime was actually assigned the task of leading our children into corruption, of not allowing them to be brought up, to be trained, in the loving care of their mothers, so that they would develop complexes. In the school system the story was the same, our children were placed in the hands of teachers appointed by them, attended universities they had set up; corruption from the bottom right up to the top "From light they will lead them forth into the depths of darkness" (Qur'an ۲:۲۵۷). The regime did not allow a sound (education to be imparted, one that would create true human beings. (۲۳۱

(August ۱۹۷۹ (۲۶ Murdad ۱۳۵۸ AHS ۱۷

They did not want true human beings to develop so they made the training of children by their mothers appear to be a very trivial matter. Some of the mothers, those who were easily influenced by them, came to believe their propaganda and stopped caring for their dear children themselves, sending them instead to nurseries where they (received devilish training. (۲۳۲

(August ۱۹۷۹ (۲۶ Murdad ۱۳۵۸ AHS ۱۷

You are responsible and the responsibility is great. A good, upright individual may train a world, whereas someone unscrupulous and immoral may lead the world to corruption. Both immorality

and godliness originate from your laps, from your teachings and from the schools in which you teach. They wanted to remove the children from their mothers' care and (send them to nurseries. (۲۳۳

(August ۱۹۷۹ (۲۶ Murdad ۱۳۵۸ AHS ۱۷

For the ladies there is one matter, which is more important than anything else that is the proper upbringing of their children. Do not think that those who always decry (the profession of) being a mother and bringing up children, who make it appear a very trivial matter and very demeaning, are right. They want to distance children from their mothers' laps, where they will be given a proper upbringing, and send them from the start to nurseries for strangers to train. They don't want true human beings to be produced, and it is in your laps that this can happen. They wish to prevent your children from being with you and thus prevent true human beings from being trained. ((۲۳۴

(August ۱۹۷۹ (۲۶ Murdad ۱۳۵۸ AHS ۱۷

The importance of the family and the duty of the parents to prevent children from straying

The importance of the family and the duty of the parents to prevent children from straying

The noble soul of the Most Noble Messenger (peace be upon him and his descendants) is restless and afraid lest the tree of prophethood and Imamate shed its leaves and autumn sets in. The Prophet said: Marry and procreate and indeed I will be (proud of you above all other nations.(۱

.Forty Traditions, p. ۱۴۷

Your home must be a school, a

۱- - See Mustadrak al-Wasa'il, Book on Marriage, Chapter ۱, the Preliminaries of Marriage, Narrative ۱۷.

place where your young ones are taught the principles of Islam, where they are refined morally. You must deliver well-bred, upright youngsters to the schoolteachers (and they in turn must edify them further. (۲۳۵

(May ۱۹۷۹ (۲۰ Urdibihisht ۱۳۵۸ AHS ۱۰

This call to marry and the high commendation marriage has been given are to encourage marriage and discourage deviation and corruption. Through their teachings, the prophets aim to prevent the development of an unbridled carnal appetite and the establishment of centres of corruption and fornication, they do not seek to quash passions and carnal desires per se, for these are a natural part of .man's nature and must be allowed to perform their purpose

However, they are subject to restraints. If the teachings of the prophets were realised, then man would become complete in this world, and this gluttony, these injustices, these aggressions and class differences would not arise; in the next world too, which is the most important one, in that life which is eternal, his welfare would be (assured. (۲۳۶

(July ۱۹۷۹ (۱۶ Tir ۱۳۵۸ AHS ۷

When goodness prevails in a society, the people brought up in it will be good, healthy individuals. A family whose members are all sound individuals will bring up sound children, unless, that is, these children enter a corrupt society, which in turn corrupts .them

This is only natural, for the nature of small children makes them very impressionable, and they can be easily influenced by good

or bad. If they are brought up in a sound society, they will grow up to be sound individuals, on the other hand if society is corrupt, they will grow up to be corrupt too. ((۲۳۷

(July ۱۹۸۰ (۱۰ Tir ۱۳۵۹ AHS ۱

It was you families who raised these brave youths in your laps, youths who made (sacrifices for Islam. (۲۳۸

(December ۱۹۸۰ (۲۷ Azar ۱۳۵۹ AHS ۱۸

Our nation must give the situation of these individuals some consideration, the mothers and fathers of these young, misguided boys and girls must give a thought for (their children and guide them. We only want what is best for you. (۲۳۹

(June ۱۹۸۱ (۱ Tir ۱۳۶۰ AHS ۲۲

Time and again I have advised these misguided young people and exhorted their mothers and fathers to counsel their children and prevent them from becoming tools (in the hands of criminals. (۲۴۰

(June ۱۹۸۱ (۸ Tir ۱۳۶۰ AHS ۲۹

Mothers and fathers must give their children careful attention and mind what they do and what goes on with them. They should not allow these helpless girls to fall into their(۱) trap, these helpless boys to fall into their trap. They should counsel them, but if (they pay no heed, then they should report them. (۲۴۱

(August ۱۹۸۱ (۱۹ Murdad ۱۳۶۰ AHS ۱۰

The role the family plays in the upbringing of children, in particular that of the mother for infants and the father for teenagers is a very sensitive one. If children are

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Referring to deviatory groups who tried to lead young people astray with their - -۱

.untruthful claims

brought up well with salutary teachings in the laps of their mothers and in the care of dedicated fathers, then when they are sent to school, the work of the teachers is made much easier. Fundamentally, a child's training begins in the pure laps of mothers and in the care of fathers, and when a salutary, Islamic upbringing is imparted, this lays the foundations for commitment to the interests of the country and (the country's independence and freedom. (۲۴۲

(September ۱۹۸۱ (۳۱ Shahrivar ۱۳۶۰ AHS ۲۲

The mothers and fathers of these innocent children, these inexperienced youth,(۱) must strive to save their beloved offspring from this peril, which threatens to destroy their lives in this world and the next. The crusading and committed nation must be vigilant and persevering and save the youth, who are the country's assets and valuable resources, from the evil of these American agents(۲) who wish to lead them (astray. (۲۴۳

(September ۱۹۸۱ (۳۱ Shahrivar ۱۳۶۰ AHS ۲۲

Dedicated mothers and fathers should keep a close eye on their children and their comings and goings, so that, God forbid, they don't fall prey to the American-backed hypocrites and the Russian-backed deviators. They should involve themselves in their studies, for the role of the mothers and fathers in protecting their children during their .school years is very important and valuable

They must bear in mind that their children are at an age when they can be deceived ,by one misleading slogan, which can, God forbid

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.Referring to those youth deceived by the false claims of deviatory groups - -۱

.Referring to the deviatory and anti-revolutionary groups - -۲

set them off down a path from which no one can turn them away. The mothers and fathers must remember that they exert more influence than anyone else over their children, and can save them from being sucked into a maelstrom of ignorance and corruption. For this reason, parents should keep in contact with their children's .teachers, helping them in this important affair and getting their help

I hope these young people will secure our cultural, political, economic and military independence of tomorrow, will save us from the malice of the superpowers and be (the founders of a real third world. (۲۴۴

(September ۱۹۸۲ (۱ Mehr ۱۳۶۱ AHS ۲۳

Good conduct towards family members is recommended

Good conduct towards family members is recommended

Even though all mothers are exemplary, some exhibit special qualities (which put them above the rest). Throughout the course of my life with your respected mother, in my recollections of the nights she spent up with her children and the days she spent looking after them, I found her to have these qualities. So now I exhort you, my son,(۱) along with my other children, to strive in your service to her after my death and in obtaining her approval. Just as I see she is pleased with you now, strive harder in your .service to her when I have gone

Jilveha-yi Rahmani, p. ۴۷

My son, let me say a few words about personal and family matters then bring this verbose disquisition to an end. My foremost exhortation to you is

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.Imam here is addressing his son, the now deceased Hajj Sayyid Ahmad Khomeini - -۱

to respect the rights of your very faithful mother. One cannot count the many rights mothers have and they cannot be rightly fulfilled. One night of a mother's life with her .child is worth more than a lifetime of a dedicated father's

The affection and compassion that shine from a mother's radiant eyes hold a glimmer of the compassion and kindness of the Lord of the worlds. God the Blessed and Exalted has imbued the hearts and souls of mothers with the light of his own divine compassion such that none can describe and no one save the mothers can understand. And it is this everlasting compassion that has given mothers a heavenly-like tolerance in the face of suffering and hardship from the time of conception, throughout pregnancy, during childbirth and throughout the years of the child's life .from infancy up to the end

She endures hardship and suffering in a way that the father cannot endure even for one night. The tradition which says "Heaven is under the mother's feet"(۱) is absolutely true. It has been explained in such a subtle fashion because of the significance of the matter and to show children to search for happiness and the gardens of heaven under the blessed feet of their mothers, to respect them as they would Almighty God and to seek the approval and satisfaction of God the Most Holy in .their approval and satisfaction

Jilveha-yi Rahmani, p. ۴۷

And my last words of

.(A saying of the Prophet Muhammad (peace be upon him and his descendants - -۱

advice to Ahmad are to bring his children up well, to acquaint them with Islam from an early age, to take good care of his respected mother and to help all of his family and dependants. May God's peace be upon all the virtuous.

I ask all my kinsmen, especially my children, to forgive me for any failings, neglect or unfairness I may have shown them, and to pray that God will show me mercy and forgiveness, and He is the most merciful. I humbly ask God the Beneficent to grant my kinsfolk success in persevering in His way and following the path to happiness, and to bathe them in his extensive mercy.

Jilveha-yi Rahmani, p. ۴۸

And I exhort Ahmad, my son, to treat his kin, especially his sisters and his nephews and nieces, with love and affection, and to be good, generous, pleasant and respectful towards them. I exhort all my children to treat one another with kindness and generosity, to be of one mind and tread one path, the path of God and His deprived servants, for well-being and happiness in this world and the next can be found through this.

And to Husayn,(۱) who is the apple of my eye, I advise him not to neglect religious studies nor waste the talent God has given him, to treat his mother and sister with kindness and generosity, to disencumber himself from attachment to this world and to set out on the straight path of

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۱- - Referring to Sayyid Husayn Khomeini, the son of Imam's late son, Hajj Sayyid Mustafa Khomeini.

.worship and servitude while still young

Jilveha-yi Rahmani, p. ۴۸

In addition to greeting all the family members and relatives and asking them to show courtesy and tolerance towards one another, to harbour no fear and resort to no other policy, for that which Almighty God has preordained will come to pass, it is necessary to draw your(۱) attention to this point: if you seek Almighty God's approval and mine, then treat your mother, sisters, brother and relatives with unlimited .kindliness, for all are in need of your courtesies. I ask you to treat everyone well

When I was being taken away I was told that the family could come with me if I so desired, again, here, this was repeated, but even though I would dearly love to see you all, I will not agree to your coming for I know how difficult it would be for you all and your respected mother here in a strange place.(۲) God willing, I will be taken care (of here. (۲۴۵

(November ۱۹۶۴ (۱۳ Aban ۱۳۴۳ AHS ۴

Concerning your mother, sisters, Ahmad,(۳) and other relatives, it is necessary for me to stress that God's approval and mine will be found in your good conduct towards them. Your mother is truly in need of your help; you must keep her happy in every respect, both materially and psychologically. Do not let her worry and provide for her (comfort. (۲۴۶

(November ۱۹۶۴ (۱۹ Aban ۱۳۴۳ AHS ۱۰

I am sure there

Imam is addressing his son, Hajj Sayyid Mustafa Khomeini, who was martyred in - -۱ .۱۹۷۷

The city of Bursa in Turkey, where Imam spent the first months of his period in - -۲ .exile

۳- – Referring to the late Hajj Sayyid Ahmad Khomeini.

is no need to remind you to treat your mother and your dependants with the utmost kindness and affection, in particular oblige your mother, for that will please Almighty (God. (۲۴۷

(November ۱۹۶۴ (۲۳ Aban ۱۳۴۳ AHS ۱۴

Complete texts of some of Imam's speeches about the role of the family and women in the training of the next generation

Complete texts of some of Imam's speeches about the role of the family and women in the training of the next generation

May ۱۹۷۹ ۱۳

Imam's speech on the sensitive role played by mothers in the upbringing of their children and consequently in the rectification or degeneration of society

In the Name of God, the Compassionate, the Merciful

You ladies have the honour of being mothers, which puts you ahead of the men. You have the responsibility for training children in your laps. The mother's lap is the first school a child has. A good mother brings up a good child, but, God forbid, if the mother is misguided, the child brought up in her lap will also be misguided. For children have a particular affection for their mothers, which they have for no one else, and when in their laps, all they wish for they find in their mothers, she is their everything. What she .says, how she acts, her nature, all have an effect on a child

When the child is in his mother's lap, which is his first class, if he is taught virtuousness, morality, goodness, he will grow up with a good nature, with that purity of spirit and goodness of deed that has been nurtured in him. While in

her lap, the child will begin to imitate his mother, so that if he sees she is good-natured, her words and actions kind and good, he too will behave likewise. For his mother is the one he patterns himself on, and what she instils into him will prove the .most effective training

You bear the great responsibility for the training of your children from when they are very young and easily influenced, when they quickly pick up things they are taught, good or bad. Since in the beginning these children are raised in your care, you are the ones responsible for their actions. If you raise a good child, that child alone may secure the well-being of a nation, just as, God forbid, if you raise a bad child, he may be the cause of corruption in society. Do not think of your child as merely a child, one day, when he enters society, he may become a leader of the society and, if not .brought up well, he could lead it into corruption

Take the example of Iran's experience under the Pahlavis. Their corruption was not merely evident in the fact that they stole our resources, or handed the country over to others with both hands, giving them whatever we had. No, for worse than this, they made others in this country corrupt like themselves, thieves like themselves, so that now when we want to find a healthy, upright individual we have

to search for one, we have to grab a torch and search for someone who is sound, who is not a thief, who is trustworthy and honest, someone who would not betray his .country

Such individuals are today very scarce, the reason being that for fifty odd years these people led this country and wreaked havoc on it, and because they themselves were corrupt, those in their circle also became corrupt as did others close to them. The blight started at the top and spread down to the lower levels until corruption permeated everywhere, such that today there is a scarcity of sound, morally upright .individuals in our country

There are a few, but only a few, and this is because for over fifty years the Pahlavis impaired our human resources, damaged them in a way that they did not damage our national resources, those they simply stole. It was the human resources that were the important ones. If a person, a shah, or a state leader is a morally refined, sound individual, then those around him will also be good people and their good deeds will, in turn, encourage others to act likewise. At one time you may see that if for twenty years a righteous ruler holds sway, then in that time a whole country can be made .righteous and just

The reason why we insist on having an 'Islamic' republic is that Islam seeks to create morally refined individuals. The

Qur’an is a book designed to create true human beings, the prophets came to ameliorate mankind, [and] they had no other task but this. Throughout their lives, the great prophets and the Immaculate Imams (upon whom be peace) strove to educate the people. God the Blessed and Exalted sent the prophets to purify and reform .mankind

If a person who leads a community, a mullah who leads a community, is a reformed, righteous individual, the community too will become a righteous one, for the people take their example from him. If a government is a sound, righteous one, the people too will become righteous, for they take their cue from them. This process must begin .in the laps of you mothers, with your children

Your children must be trained well; they must be given a sound, Islamic education while they are in your care. For it is to your apron strings they cling, it is you they follow around, your moves they watch and your words they hear. So let them not hear a lie from you lest in the future they become liars. For surely, if they hear lies from you and then from their fathers, they will become liars, but if they see that both are good, .morally sound people, then they will become the same

When you deliver such children to the school system, if there they are taught by sound teachers, then when they leave the system and enter

society they will make society a sound, morally upright one. God willing you ladies will at some time become teachers, and those of you who are not mothers already will be .so in the future, God willing

In your role as mothers you should bring your children up well, in your role as teachers you should train them well and hand over to society sound, upright individuals and in so doing create a sound society. If, God forbid, the opposite is the case, you too will suffer as a result, just as in the same way you will benefit from any good deed they do, for you are the source of that good deed. There is a reckoning, either a penalty or a reward. If, God forbid, you hand over corrupt individuals to .society and they perform corrupt deeds, you will suffer as a result

I ask God, the Blessed and Exalted, to grant all you ladies and gentlemen success, .health and happiness

(Peace be upon you and also the mercy and blessings of God. (۲۴۸

(May ۱۹۷۹ (۲۳ Urdibihisht ۱۳۵۸ AHS ۱۳

May ۱۹۷۹ ۲۶

Imam's address to a gathering of ladies from the families of scholars at the theological school in Qum

In the Name of God, the Compassionate, the Merciful

O Apostle! Sufficient unto thee is God and those who follow thee among the" .(believers," (Qur'an ۸:۶۴

Such pride this verse evokes in the believers, such a responsibility it brings for them. It evokes pride because although God

the Blessed and Exalted alone is sufficient and one in His omnipotence, everyone else being insignificant compared to Him, He gave the believers, and this includes the women, the honour of mentioning their name alongside His own blessed name and telling the Prophet that He and the believers, those who follow him, both male and female, are enough for him: "Sufficient unto thee is God and those who follow thee among the believers."

What an honour this is for us, for the believers, for you devout ladies, to be mentioned in the same line as God, and what a responsibility this brings for us all. In this verse, God the Blessed and Exalted is telling us that we must protect Islam, the Noble Prophet of Islam and all those associated with him, and we must uphold the laws and aims of Islam. We have been commissioned to protect God's religion, to uphold divine aims.

You believing women, who are from the families of religious scholars, who are from the household of prophecy, you more than anyone else have a fundamental role to play in upholding the aims of Islam. God has favoured us by saying that along with Him, we should protect the religion of Islam. "Sufficient unto thee is God and those who follow thee among the believers."

Respected ladies! You are all responsible; we are all responsible. You are responsible for the upbringing of the children; you have the duty of nurturing virtuous children

in your care to hand over to society. We all have this duty, but it is in your care that they receive a better upbringing. A mother's lap is the best school for a child. You have a responsibility towards your children, towards your country; you can train your children so that one day they make the country flourish. You can train children to .uphold the aims of the prophets

You yourselves must be both guardians and the trainers of guardians, for your children are the next custodians. Train them well. Your homes must be places where children are given both religious instruction and formal learning, where they are taught moral edification. The future of these children is the responsibility of the mothers and fathers, but that of the mothers is greater. They are honoured more than the fathers, the mother's influence on the child's psychology is greater than the .father's

You are responsible; we are all responsible; God, the Blessed and Exalted, has made us all responsible and has said in this noble verse: "Sufficient unto thee is God and those who follow thee among the believers." Those among the believers who follow Islam, who follow the Messenger of Islam, these are the people who are sufficient for .the Messenger

This is a great responsibility which all the people, all the followers, all those who follow the Messenger must undertake. This mark "Sufficient unto thee is God and

those who follow thee among the believers," must be on their foreheads. They must .protect God's religion, Islam and the Most Noble Qur'an

They must not tremble in the face of these impotent insurrections that these inhuman elements create in Iran, nor fear these feeble insurrectionists who assassinate people thinking they can terrorise the nation. Our nation will never be intimidated by .such tactics and our movement will never be assassinated

By assassinating individuals they will not be able to assassinate the movement. Our movement is rooted even without such personalities as the late Mutahhari,(۱) Mr. Hashemi(۲) and others. God the Blessed and Exalted and those who follow the Prophet from among the believers are sufficient, the nation is sufficient. Our nation has found its way, there is no fear, we will never allow these assassinations to intimidate us, nor will we return to the past or permit the East or West to ever again .interfere in the affairs of our country

May God keep you believing women who participated greatly in the Islamic movement and who are now helping the needy. Your help is very valuable. The ladies' .help is several times more valuable than that of men

May God protect you, may He keep you so that you may carry on your job of training .human beings, a job that the prophets were also assigned

(May God's peace be upon you all, and also His mercy. (۲۴۹

May ۱۹۷۹ (۵ ۲۶

p: ۱۷۵

Referring to the martyr Murtaza Mutahhari who was martyred on ۲ May ۱۹۷۹ (۱۱ - -۱ .Urdibihisht ۱۳۵۸ AHS) by the terrorist group Furqan

Hujjat al-Islam wal Muslimin `Ali Akbar Hashemi Rafsanjani on whose life an - -۲ .attempt was made in ۱۹۷۹ (۱۳۵۸ AHS) by the terrorist group Furqan

(Khurdad ۱۳۵۸ AHS

June ۱۹۷۹ ۱۱

Imam's address to a group of ladies from Dezful

In the Name of God, the Compassionate, the Merciful

As you yourselves now say, you ladies are teachers. You have two noble occupations, two very noble jobs. One is to raise your children well, which is much more important than all other jobs. If you hand over one good individual to society, this is better for you than owning the whole world. I cannot describe how honourable it is for you to .bring up your children to be virtuous human beings

So one of your jobs is to bring up good children. It is in the laps of mothers that true human beings must be produced, for the first stage of their education is in the laps of their mothers. The affection a child feels for his mother is greater than any other, .none can compare with the love that exists between a child and his mother

Children learn better from their mothers; they are influenced more by their mothers than they are by their fathers, teachers or lecturers. While your children are in your laps give them an Islamic upbringing, teach them to be upright human beings so that when you send them to primary school you send sound, morally upright and well-.behaved children

So one of your jobs is to educate your children. Unfortunately, during the rule of the taghut, they tried to take this profession away from these mothers, so they

propagated views that questioned the woman's role as a mother, they disparaged this noble occupation and made it seem unimportant in the eyes of the mothers. For they wanted to distance the mothers from their children, they wanted the children to be brought up in nurseries and the mothers to go doing the things they wanted them .to do

A child brought up in a nursery is not the same as one raised in his mother's lap. When a child is brought up in a nursery by strangers without his mother's care and affection, he will develop a complex. Much of the corruption from which society suffers stems from these children who have grown up with a complex. Major complexes are created when a child is separated from his mother. A child needs his mother's affection, therefore this profession, which was also the profession of the prophets, for they too came to make true human beings, is your primary one: to give your child his primary .training

Another honourable profession has also been assigned to you, for you are also teachers and the responsibility this job brings with it is as great as the honour. As teachers, your job is to develop man, the same task that the prophets were assigned. The prophets, from the first to the last, came to train and develop mankind; indeed .this is the whole point of their coming

The Most Noble Messenger was a teacher

of man, as was Hazrat Amir (Imam `Ali, upon whom be peace) after him. Their teachings are meant for the whole of mankind whereas you teach only a portion, your profession is the same as theirs, only on a smaller scale, their teachings are far more .extensive

So this profession of yours is also a very honourable one, and the responsibility it carries with it is very great, in the same way as the responsibility of the prophets was very great in their task to develop man, a task which they accomplished. Your profession is the profession of the prophets, it is a very honourable one and your .responsibilities the same

You must be mindful of giving these children in your care a religious upbringing, a moral upbringing. If you hand over one committed, virtuous child to society you may see that one day he is the one who reforms society, for it is possible for one individual .to reform society

Likewise if, God forbid, this child leaves your laps an unscrupulous individual, if he leaves the care of you who are teachers an immoral person, then it is possible that he will corrupt society, and you will be the ones responsible. If you train your children properly, it will bring with it honour such that likens to that the prophets enjoyed. If, on the other hand, you bring your children up to be immoral, God forbid, they could .possibly corrupt a whole society

May God protect

you and grant you happiness. May you be good teachers for your children and for the .girls who come to you for training, God willing

(Peace be upon you and also the mercy and blessings of God. (۲۵۰

(June ۱۹۷۹ (۲۱ Khurdad ۱۳۵۸ AHS ۱۱

March ۱۹۸۱ ۱۶

Imam's address to a group of ladies

In the Name of God, the Compassionate, the Merciful

Greetings to you great women who through your counsel wish to lead us to the right path. Greetings to the ladies throughout the country who acted as teachers to the men during this noble movement, and who remain so today. Foreign hands tried to turn these esteemed members of society, in whose capable hands the sound structure of countries rest, to turn you ladies, who have the job of building Iran and .building the men, into dolls and playthings in the hands of corrupt individuals

However, praise be to God, they did not succeed. The plan was this: to induce these influential members of society, from whose laps spring influential men and women, to stop caring for their children themselves and to place them instead in nurseries and other such places, thus depriving these mothers of their right to exercise their motherly duties and love to the full, and keeping these children from their mothers' supervision. In this way they could prevent children from being trained in their mothers' laps and from becoming individuals who would act for their country and for .beloved Islam

Through the

ignominious scheme for the unveiling of women devised during the reign of that dim-witted thug Riza Khan, they conspired to change this beloved segment of the population whose role it is to develop society, into one that would corrupt society. And their plan was not aimed only at you ladies. It also sought to corrupt the young men too by luring them into centres of corruption, and by training them in such a way that were their country to fall into the hands of others they would remain indifferent or .even assist in its capitulation

If this movement, this Islamic revolution, had achieved nothing other than the transformation that has taken place in our women and our youth, this alone would have been enough for our country. There are individuals around who like to tell people that this revolution has achieved nothing. They are people who sneer at this transformation, which has taken place in you because it is detrimental to them and to .the plundering powers

Through their malicious propaganda they try to make you believe that nothing has changed. But what better demonstrates that change than a gathering such as this where you ladies are present, than the moral agenda you have set yourselves or the unqualified trouble you go to for the needy and homeless? If this were the time of the former regime, then such gatherings would not take place, nor would the all-encompassing activities of the ladies who form one

.half of Iran’s population and who educate the other half

The role of the women in society is much more important than that of the men, for in addition to being active members of society in all fields, the ladies also raise active members. A mother’s service to the community is much greater than that of a teacher, indeed of anyone else. And this is what the prophets wanted, they wanted women to be people who train society and bestow upon the community lion-hearted .men and women

Those who sought to deprive this country of all its gifts, of Islam, morals and good deeds, and drag the people into centres of corruption, now see as you enter society and serve society that their plans for you and the men have come to naught. For this reason, they are raising their voices, insisting that nothing has happened, that the situation is just as it was under the former regime and nothing has changed from the .time of Riza Khan and his son

This is mere propaganda, which contradicts what is evident to all the men and women throughout the country, that a change has occurred in the people and in the value systems prevalent in Islamic countries, particularly Iran. For whereas under the former regime one’s consequence and standing were measured by obnoxious make-up, by what one wore and in what kind of house one lived, the values found today in ,Islamic countries, particularly in Iran, are human

.moral values

These values have come about because of the change that has taken place in the ladies. Those who once liked to show off amongst the female community with their costly clothes and pernicious make-up are now condemned and stand shamefaced. In those days, our Muslim ladies were embarrassed wearing Islamic dress, and the deprived classes who observed the Islamic dress code felt ashamed of the way they dressed before the affluent, but corrupt, classes. Today the opposite is true, and now one of those people who once put on such corrupt displays of make-up and dress .would be ashamed in your midst

This transformation is the greatest to take place in our society. Those of our women who were typical of the Muhammad Riza and Riza Khan era have now returned to being Zaynab-like women and followers of Fatima. In those days, they were followers of European fashion waiting for the latest designs to arrive; today they are followers .of a school of thought and accept that which Islam approves of

This is the greatest transformation to take place in our society, make sure it lasts. Be alert so that corrupt hands, corrupt pens and corrupt words cannot deceive you and return you to your former state. Pursue this path, all of you, you millions of men and women, pursue this path as you are doing and do not pay any attention to what they .say or write

Think for

yourselves; don’t simply bow to the ideas of others. Try to be useful for your country, guide the men and counsel the statesmen. Be good mothers for your children, good advisers to society and hard workers for the needy, as, praise God, you already are. You are already active throughout the country doing things that need doing. You are taking care of children who have no refuge, helping the needy and homeless, comforting them and showing them kindness. This is a great service, which carries .much merit before God, the Blessed and Exalted

May God guide all the ladies and men to this straight path, which you ladies are now following. May the other segments of Iran’s population also follow that same right path which you are now treading sincerely and without a thought to self-indulgence. The nation must realise that this kind of talk and the mistakes government officials .sometimes make are not significant enough to harm our Islamic Republic

I ask God, the Blessed and Exalted, to quickly bring an end to these disagreements which exist among people in the different echelons of society, from the country’s officials down to the ordinary people, so that everyone together can work towards leading this country to the straight path, to making it flourish and to promoting Islamic .and human morals in all segments of the population

My advice to all sections of society, whether the ladies, the youth or the men, is that they

must not think they have to differ with one another over the issues which arise in Iran. The differences that arise among those in the upper echelons will be solved, God willing, but if you start fanning the flames of this dissension, you may actually be .preventing a solution from being found

You, the masses, must remain united and not pay any attention to these problems, which arise among the officials. Always be mindful of the fact that it is your ideological unity which can bring happiness and well-being to this society, and that disunity can perhaps, God forbid, lead to the special favour God has bestowed upon you being taken away and your country becoming once again that which it was and which for so .many long years you had to suffer

If disagreements arise among the people which lead, God forbid, to us being defeated in the war or to it being prolonged, the blame will lie with those who fan the flames of these disagreements and who create unrest in the streets and the bazaar. Muslims, believers and those committed to God the Blessed and Exalted should pay no heed to these elements in society who are the remnants of the former regime, or to corrupt individuals among the people, for they simply want to push you into the arms of the West or East. Be vigilant and take pains to solve the differences yourselves. Urge the quarrelling parties to settle their

.disputes

I ask God, the Blessed and Exalted, for the happiness and well being of the Islamic nations, for you ladies, for all the Muslim women and all segments of the population. I beseech God the Blessed and Exalted to grant victory to the armies of Islam over the forces of unbelief. May God grant you all happiness and success in helping your fellow .man

(Peace be upon you and also the mercy and blessings of God. (۲۵۱

(March ۱۹۸۱ (۲۵ Isfand ۱۳۵۹ AHS ۱۶

The role of women in the victory of the Islamic revolution

The transformation undergone by women during the Islamic revolution

The transformation undergone by women during the Islamic revolution

A spiritual transformation took place, a change in attitude. With tenacious resolve, all segments of the population, from small children to older men, from small girls to older women, rose up together obeying the call to "rise up for God, it may be in pairs or it (may be singly" (Qur'an ۳۴:۴۶), and stood fast. (۲۵۲

(May ۱۹۷۹ (۲۱ Urdibihisht ۱۳۵۸ AHS ۱۱

In a short period of time, a people whose wont it was to haggle with one another in all transactions underwent a transformation and began to act benevolently towards each other. One of the gentlemen said that during the demonstrations he saw a woman holding a bowl of coins in her hand. At first he presumed she was a poor beggar, but as he got closer to her he heard her saying that she had brought the coins along because the demonstrators may need to make telephone calls and

as everywhere was closed that day they may have difficulty finding change. This was a small, but great act; it showed that a transformation had taken place the magnitude (of which was great indeed. (۲۵۳

(May ۱۹۷۹ (۱۰ Khurdad ۱۳۵۸ AHS ۳۱

This was a transformation that a human being could not bring about, this was a divine transformation; He who changes hearts did this. He removed the fear of this regime, which all the people harboured, from their hearts and put in its place determination .and bravery, such that women and children as well as men all rose up to fight

Has there ever been such a time when women rushed into the fray like this, standing fast before tanks and cannons? This was a spiritual transformation that God the Blessed and Exalted brought about in this nation and so long as we preserve this and (the nature of the movement, we will be victorious. (۲۵۴

(June ۱۹۷۹ (۲۶ Khurdad ۱۳۵۸ AHS ۱۶

This transformation that Iran underwent was sweeping. It was a spiritual transformation, a change in attitude which God, the Blessed and Exalted, wrought in you people. This change has come about because of this Islamic movement, and as a consequence we see that today the subjects broached by the speaker of you ladies from the coast are current affairs, current political and social affairs, and the same is .true of other ladies in other parts of the country

I hope that you ladies

and brothers, all our brothers and sisters, endeavour to preserve this transformation making it a permanent one, and that you involve yourselves in the political and social (issues which concern you. (۲۵۵

(July ۱۹۷۹ (۱۲ Tir ۱۳۵۸ AHS ۳

Such an effect it has on the morale of the farmers when they see the women leaving their homes in Europe and Iran, when they see young men and women leaving their colleges, universities and centres of learning, as shown on television last night, to .pour into the countryside and help them on the farms

How grand it makes them feel to see those helping them comprise doctors and engineers. This is a very valuable service. And now you too say you are ready to help. Previously your hearts were not so inclined, you were not concerned with such affairs. Who has brought about this change of heart? [It is] God who is the changer of hearts. ((۲۵۶

(July ۱۹۷۹ (۳۰ Tir ۱۳۵۸ AHS ۲۱

Our sisters, who were previously occupied with other matters, today shoulder-to-shoulder with the brothers, indeed leading the brothers, concern themselves with the destiny of their people and their country. They make plans, form views and criticise. This is a change that God the Blessed and Exalted, who is the changer of hearts, has (brought about. (۲۵۷

(July ۱۹۷۹ (۳۰ Tir ۱۳۵۸ AHS ۲۱

Ladies whose previous situation was quite different, whom the monarchical regime distracted and preoccupied with other problems, underwent

a transformation and became women who stood up to the regime and who shoulder-to-shoulder with the brothers, or rather at the forefront of the brothers, participated .in this movement. These changes are nothing short of a miracle

Another change has also occurred. Today, a group of young people, young men and women who had come from Europe, came to see me and said they had returned to Iran to go into the rural areas and help people there. Young people whose minds were previously occupied with other things have today turned their attention to such matters, and so they return from Europe, from abroad, so that they can go to the .countryside and help the villagers there

The same is true of the young people within the country. Physicians, engineers, men and women alike, are leaving the universities and going into the villages to help out there. This newfound spirit of co-operation signifies a miraculous change, one which (God the Blessed and Exalted has wrought in the people. (۲۵۸

(July ۱۹۷۹ (۳۰ Tir ۱۳۵۸ AHS ۲۱

This is a change that came about in everyone and led to our respected brothers and sisters feeling a sense of responsibility. This in turn brought you all out into the streets and with your cries you drove your enemy out. This was your direct involvement in (politics. (۲۵۹

(September ۱۹۷۹ (۲۵ Shahrivar ۱۳۵۸ AHS ۱۶

I am delighted that such a change has occurred in all segments

of the population in Iran. Nowadays one sees educated people from all over helping in this Crusade for Reconstruction (Jihad-i Sazandegi), and this applies particularly to the ladies. Only today I listened to some of them being interviewed and they said they are out working from dawn until dusk. This denotes that a change has taken place. They are eagerly working for the people because they feel that this is the right thing to do, (and most certainly you feel the same way. (۲۶۰

(September ۱۹۷۹ (۲۵ Shahrivar ۱۳۵۸ AHS ۱۶

They (the farmers) had never seen anything like it before: a group of ladies from the provincial cities joining them to reap the crops; they had never even imagined such a thing. When they witness such humaneness - which has developed under the auspices of Islam, indeed worldly powers could not have brought this about, this is a transformation wrought by Islam in the human spirit - it so gladdens their hearts that they find renewed strength and work even harder. A human and spiritual (transformation has taken place that is reassuring. (۲۶۱

(September ۱۹۷۹ (۲۵ Shahrivar ۱۳۵۸ AHS ۱۶

The young people, who at that time were drawn to Shemiran(۱) and the goings-on there, are now drawn to the areas where the Crusade for Reconstruction is active. These young people, those women who at that time were indifferent to the welfare of their country, who were indifferent towards everything, entered the arena

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.An area in the north of Tehran - -۱

(and we saw how well they too could carry out their duties. (۲۶۲

(September ۱۹۷۹ (۲۷ Shahrivar ۱۳۵۸ AHS ۱۸

I can see that an amazing transformation has taken place in the female community, one that is much more pronounced than that which has taken place in the men, and the extent to which this respected community has served Islam during this period (exceeds the service the men have rendered. (۲۶۳

(December ۱۹۷۹ (۱۰ Dey ۱۳۵۸ AHS ۳۱

Through the blessings of Islam, the Islamic movement has brought about such a change in the spirit of the men and women of our society that they have travelled a road in one night that would have normally taken a hundred years to travel. You noble people witnessed for yourselves how the respected, committed women of Iran entered the arena ahead of the men to free the country from the trammels of (imperial rule. We are all indebted to them for their uprising and their efforts. (۲۶۴

(May ۱۹۸۰ (۱۵ Urdibihisht ۱۳۵۹ AHS ۵

Recall how it was when that transformation occurred, when all devilish inclinations and desires were lost on practically all of those who entered the arena, on women, men, women with babes in arms, on the young and old alike. Remember how you were when you went onto the rooftops and shouted Allahu Akbar (God is the Greater) .while the devils around you trained their sights on you

Remember how you were when you poured into the streets, confronting

those who had no fear of God and who sought to crush you under their tanks. Remember that spirit you had, this is found when God is your helper, when everything you do is for God, when your actions are for God, when you are the Hand of God. And at that time this is what you were, these people, these groups of people who acted in unison, they were the Hand of God: “the Hand of God is with the group.”(۱) Remember (that spirit and preserve it. (۲۶۵

(May ۱۹۸۰ (۸ Khurdad ۱۳۵۹ AHS ۲۹

If this movement, this Islamic revolution, had achieved nothing other than the transformation that has taken place in our women and our youth, this alone would (have been enough for our country. (۲۶۶

(March ۱۹۸۱ (۲۵ Isfand ۱۳۵۹ AHS ۱۶

I am proud of these honourable women of Iran and the change they have wrought in themselves, a change that has brought to naught the devilish plans which the foreign strategists and their dishonourable stooges, from the profligate poets to the venal writers and propaganda organisations, have spent more than fifty years trying to .bring to maturity

They have proved that the worthy Muslim women (of Iran) will not be misled and will not be hurt by the malicious machinations of the West and of those infatuated with the West. Even with all the propaganda which was trumpeted over those propaganda loudspeakers throughout the usurper reign of the Pahlavis, apart

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.A saying attributed to the Prophet. Sahih Tirmidhi, Vol. ۹, p.۱۰ - -۱

from a handful of affluent taghuti women, agents of SAVAK and people affiliated to them, millions of committed women from other segments of the population did not fall into the trap of those who had surrendered themselves to the West, and throughout the benighted fifty years, standing proud before God and mankind, they bravely resisted the onslaught. Consequently, through this recent, divinely inspired change which has taken place, the hopes of the undiscerning, who regard the West as their (qibla, have been dashed forever. (۲۶۷

(April ۱۹۸۱ (۴ Urdibihisht ۱۳۶۰ AHS ۲۴

That which was more significant than anything else in Iran was the change, which (took place in the Iranian women. (۲۶۸

(May ۱۹۸۱ (۲ Khurdad ۱۳۶۰ AHS ۲۳

They led our women, a number of them that is, to the wrong path and as things were going it seemed that number would increase. However, God the Blessed and Exalted showed us His favour and saved us from the fate the arrogant powers and their lackeys had in mind for us. He saved our women and today they are immersed in God's limitless grace, even though perhaps they themselves are unaware of these (great divine blessings He has bestowed upon them. (۲۶۹

(March ۱۹۸۳ (۱ Farvardin ۱۳۶۲ AHS ۲۱

A transformation occurred in our youth which took them from the cabarets to the field of battle against the unbelievers, from the centres of corruption to the centres of righteousness, prayer and blessings, and in our women who have suffered

so much oppression but who are today busy throughout the country teaching, (learning and striving in the way of God. (۲۷۰

(August ۱۹۸۳ (۲۶ Murdad ۱۳۶۲ AHS ۱۷

We cannot begin to describe how valuable the service is that this Islam, which has been revived in Iran, has done for the ladies and will continue to do for them. Had this revolution not occurred, had this change, this transformation, not come about in Iran, (then in a few years' time there would be no trace of Islamic morals in Iran. (۲۷۱

(April ۱۹۸۴ (۱۹ Farvardin ۱۳۶۳ AHS ۸

Compare our women now with how they were then. Our women have become (religious. (۲۷۲

(August ۱۹۸۴ (۵ Shahrivar ۱۳۶۳ AHS ۲۷

Have the women in Iran stepped aside completely, or are they working shoulder-to-shoulder with the men on development projects? Do you(۱) want the women here too to be unrestrained, to be able to act in whatever way they like? This is contrary to the transformation, which has occurred in the women, it contradicts the change that has (taken place in our country and our people. (۲۷۳

(February ۱۹۸۶ (۲۱ Bahman ۱۳۶۴ AHS ۱۰

Women at the forefront of the movement encouraging the men

Women at the forefront of the movement encouraging the men

(You courageous women were and continue to be in the vanguard of our triumph. (۲۷۴

(March ۱۹۷۹ (۱۵ Isfand ۱۳۵۷ AHS ۶

You ladies have proved that you are in the vanguard of the movement, you have proved that you lead the men, men get their inspiration from

Addressing those infatuated with the West who advocate a Western style of - -١ .freedom for women

you, the men of Iran have learnt lessons from the honourable ladies of Iran and the men of Qum have learnt lessons from you dear ladies. You are in the vanguard of the (movement. (۲۷۵

(March ۱۹۷۹ (۱۷ Isfand ۱۳۵۷ AHS ۸

They are in the front line because the men are made brave by them, are emboldened (by their struggles. (۲۷۶

(April ۱۹۷۹ (۱۷ Farvardin ۱۳۵۸ AHS ۶

You ladies here have proved that your are at the forefront of this movement. You have a great share in our Islamic movement. The future of our country depends on (your support. (۲۷۷

(April ۱۹۷۹ (۲۱ Farvardin ۱۳۵۸ AHS ۱۰

May God keep you all. This victory has come to us first and foremost because of the (women rather than the men. Our respected women were in the front line. (۲۷۸

(April ۱۹۷۹ (۲۳ Farvardin ۱۳۵۸ AHS ۱۲

The men found strength and courage because of our dear women. We are indebted to you ladies for your pains, and you are all, as indeed all the people are, in my (prayers. (۲۷۹

(April ۱۹۷۹ (۲۳ Farvardin ۱۳۵۸ AHS ۱۲

I thank you respected ladies who took part in this movement shoulder-to-shoulder with your brothers, or, more accurately who led them. I hope you will once again be in the front line and will take this movement to its culmination so that, God willing, an Islamic government will be established and all segments of the population, all the ,deprived

will attain the rights that are legitimately theirs. May God protect you and keep you for (Islam and the Muslims. (۲۸۰

(April ۱۹۷۹ (۴ Urdibihisht ۱۳۵۸ AHS ۲۴

The great name of the Iranian nation has been established internationally for its political development. The great name of Qum has gone down in the history of the Iranian nation for its political development, its activism and its self-sacrifice. The great name of Chahar Mardan(۱) has gone down in the history of the world for its devotion .and self-sacrifice

The great name of the Iranian ladies, the great name of the ladies of Qum and the great name of the ladies of Chahar Mardan have gone down (in history). The ladies of Qum and Chahar Mardan spearheaded this Islamic movement. They proved their political maturity; they led the movement. You, the ladies, are the leaders of our (movement; we follow you. I accept your leadership and am at your service. (۲۸۱

(April ۱۹۷۹ (۵ Urdibihisht ۱۳۵۸ AHS ۲۵

Our movement is indebted to them. The men poured into the streets after the women; the women encouraged the men; they formed the vanguard. Women are (creatures who can destroy a power that seems everlasting, a demonic power. (۲۸۲

(May ۱۹۷۹ (۲۶ Urdibihisht ۱۳۵۸ AHS ۱۶

Stand together all of you, all of you must stick together. You play an important part in this movement, one can even go so far as to say that it

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Chahar Mardan: a district in the city of Qum the people of which played a very - -۱ .significant role in the struggle against the Shah's regime

was the ladies who took this movement forward because they poured into the streets even though they were not expected to do so. This dispelled any fears the men may have had, it emboldened them to see the women doing something, it gave them courage. It was you who gave Islam this victory; you participated in this triumph. Keep on participating. (۲۸۳)

(June ۱۹۷۹ (۱۱ Khurdad ۱۳۵۸ AHS ۱

I thank you respected ladies who have travelled far to come and see me. May God grant you all happiness and well being. I thank you for being at the forefront of this movement. The ladies of Iran were in the vanguard of this movement, like the ladies in the early days of Islam, and it was taken forward because of them. I hope you will continue to advance this movement even further. (۲۸۴)

(June ۱۹۷۹ (۲۸ Khurdad ۱۳۵۸ AHS ۱۸

The ladies who have come here have a great part to play in this movement, they are partners or rather one should say they are the leaders. (۲۸۵)

(July ۱۹۷۹ (۱۱ Tir ۱۳۵۸ AHS ۲

We are indebted to the ladies much more than we are their brave men folks. The ladies in Iran played a great role, for when they came out into the streets the men were spurred on, their morale strengthened two-fold, nay several-fold, even though they had nothing save the power of faith. (۲۸۶)

(August ۱۹۷۹ (۳ Shahrivar ۱۳۵۸ AHS ۲۵

I

hope that you ladies who always spearheaded this movement, guiding the other ladies and making others stronger in the process, will be successful, happy and healthy, God willing. I hope that just as you have reached this stage through unity of purpose and the power of faith, so too, hereafter, you all, all the nation, will promote Islam step by step, so that eventually all our affairs are handled in conformance with the decrees of Islam. Peace be upon you all. (۲۸۷)

(۱۳ September ۱۹۷۹ (۲۲ Shahrivar ۱۳۵۸ AHS

When you ladies came into the streets and entered the battle arenas, it gave the men renewed strength and boosted their morale. You have a great part to play in this movement and we are still only half way there. (۲۸۸)

(۱۳ September ۱۹۷۹ (۲۲ Shahrivar ۱۳۵۸ AHS

We must thank the ladies who were steadfast in this movement and who helped the nation greatly. It was these women who spurred on the men and renewed their strength several-fold when they spilled out into the streets and alleys crying out. Thus, in addition to making themselves stronger, they made others stronger too. (۲۸۹)

(۱۰ October ۱۹۷۹ (۱۸ Mehr ۱۳۵۸ AHS

Women are sometimes observed taking part in the Crusade for Reconstruction. Of course, they are not able to work like a farmer or like people who are accustomed to such tasks, but the very fact that they have joined the farmers and are helping to the best of

their ability is enough to spur the farmers on and give them several times the .strength

When they see these female students and these respected ladies are willing to come from the towns and cities to help their brothers in the villages, it has an encouraging effect on them. The action of these ladies is a very valuable one, even though it may (not produce much in terms of volume, its psychological value is very great. (۲۹۰

(October ۱۹۷۹ (۱۸ Mehr ۱۳۵۸ AHS ۱۰

You sisters played a worthy role in this movement. You helped in everything, leading (the men and making them strong. I thank you for this. (۲۹۱

(October ۱۹۷۹ (۲۰ Mehr ۱۳۵۸ AHS ۱۲

You went through a great deal of hardship, may God keep you all. All these men and women of this country, in particular the ladies, who were in the front line of this movement and suffered much hardship so that Islam could be brought into effect, they all wanted an Islamic republic to be established, divine justice to be (implemented. (۲۹۲

(December ۱۹۷۹ (۲۵ Azar ۱۳۵۸ AHS ۱۶

The service the men performed also owes much to the service rendered by the women. Men have a certain sensitivity where women are concerned, so if they see women leaving their homes to fulfil a certain aim, they are encouraged and made stronger by this. This is what happened in our country. The women left their homes and shoulder-to-shoulder with

the men, or rather ahead of them, struggled and suffered for this Islamic cause, giving their young ones, their husbands and their brothers and yet continuing to struggle, to act and to support Islam. And the men, many of them following in their (footsteps, did the same. (۲۹۳

(December ۱۹۷۹ (۱۰ Dey ۱۳۵۸ AHS ۳۱

You noble people saw for yourselves how the esteemed and committed women of Iran entered the arena ahead of the men and destroyed the great imperial barrier. (We are all indebted to them for rising up and taking action. (۲۹۴

(May ۱۹۸۰ (۱۵ Urdibihisht ۱۳۵۹ AHS ۵

This movement rose from the soul of the masses, the soul of the ordinary men and women, and just as the men entered the arena, so too did the esteemed ladies. Indeed one must say that they played a greater part in this movement than the men; they made more effort. For when the ladies take action, it spurs the men on, it doubles their strength or even bolsters it ten-fold, because men cannot simply stand (by and watch as the women take action. (۲۹۵

(July ۱۹۸۰ (۲۱ Tir ۱۳۵۹ AHS ۱۲

The ladies do not come out (into the streets) and risk their lives and those of their children for some personal benefit or position. It is Islam and the Qur'an, which brings (them out and into the political scene alongside, or rather ahead of, the men. (۲۹۶

(July ۱۹۸۰ (۲۱ Tir ۱۳۵۹ AHS ۱۲

These

commentators should realise the profundity of what has taken place in Iran. When during these past fifty years, or these past ten or twenty years which are easier for you to remember, can you recall a time when women entered the battlefield along with the men and began leading the men? (۲۹۷)

(July ۱۹۸۰ (۲۱ Tir ۱۳۵۹ AHS ۱۲)

A nation whose women stand in the front line for advancing the aims of Islam will not be harmed. (۲۹۸)

(August ۱۹۸۰ (۲۷ Murdad ۱۳۵۹ AHS ۱۸)

I thank you esteemed ladies who have travelled great distances from the border regions to be here today. I hope that just as hitherto you have been determined in your efforts to bring to fruition the plans of the Islamic Republic, so too from here on you will maintain that resolve and with serried ranks in front of the men you will be active in advancing the aims of Islam. (۲۹۹)

(August ۱۹۸۰ (۲۸ Murdad ۱۳۵۹ AHS ۱۹)

If the role of the women was not greater than that of the men, it was certainly no less. Their presence on the various fields of battle made the faint-hearted strong and doubled the strength of the strong. And you yourselves can vouch for the fact that the role of you ladies throughout this Islamic movement, this Islamic revolution, has been greater. For you were both active yourselves and inspired the men to be active too. You have been a source of pride

(and it is much appreciated. (۳۰۰

(April ۱۹۸۴ (۱۹ Farvardin ۱۳۶۳ AHS ۸

If a number of women enter an arena, let us say a war arena, then in addition to the fighting they do, they also act as inspiration for the men, emboldening them. For where women are concerned men are very sensitive. It is not the case that if they embark on a defence (of their country), they do so alone, no, they defend, but they also inspire others to take part in that defence. Men are sensitive where women are .concerned

If a man sees a hundred men being killed, he may not be moved, but if he sees one woman, even a woman who is a stranger to him, being treated disrespectfully, his sensitivity will force him to react. Thus your spearheading role in all affairs, including matters of defence, jihad and assisting in the war effort, will encourage the men to do (more, it will embolden them. (۳۰۱

(March ۱۹۸۵ (۱۱ Isfand ۱۳۶۳ AHS ۲

Hitherto we have been successful in our aims, and we attribute much of that . . . success to the service rendered by you ladies, and for that we are deeply indebted to you. You are the ones who, in addition to the activities you yourselves carry out, redouble the activities of the men. You are the ones who suffered psychological .torture during the taghut era

Praise be to God, with your strength and

your commitment you expunged this devilish force from the pages of history and stopped the plans they were brewing up from being realised. God knows that if it were not for this movement and the efforts of the Iranian people, women and men, (young and old alike, this nation would have lost everything. (۳۰۲

(March ۱۹۸۵ (۲۱ Isfand ۱۳۶۳ AHS ۱۲

The women's brave presence in the demonstrations and their participation in the movement

The women's brave presence in the demonstrations and their participation in the movement

I humbly express my devotion to all classes of the nation, particularly to the women who continue to play a very worthy role in this movement. I see the ladies as being in the vanguard of this movement and I have said repeatedly that they have done more than anyone for Islam, especially the ladies from the southern areas of Tehran who .are the motivators of the Islamic uprising and the leaders of the other classes

From unpublished documents at the Institute for Compilation and Publication of Imam Khomeini's Works (may God grant him peace), No. ۲۴۶

There is no doubt that when a nation awakes, when even its women rise up against (the government and against the oppressors, it will be victorious, if God so wills. (۳۰۳

(January ۱۹۷۸ (۱۹ Dey ۱۳۵۶ AHS ۹

Triumphant is the nation whose esteemed ladies even demonstrate, clad in hijab, to (declare their hatred of the Shah's regime. (۳۰۴

(January ۱۹۷۸ (۲ Bahman ۱۳۵۶ AHS ۲۲

You men and women of history must prove to the world and the future generations the validity

(of perseverance in the way of crushing tyrants and defending truth. (۳۰۵

(October ۱۹۷۸ (۱۴ Mehr ۱۳۵۷ AHS ۶

Today our lion-hearted women snatch up their infants and go to confront the machine guns and tanks of the regime. Where in history has such valiant and self-sacrificing (behaviour by women been recorded? (۳۰۶

(October ۱۹۷۸ (۲۰ Mehr ۱۳۵۷ AHS ۱۲

Question: What does the active participation of women in the revolution actually ?mean

Reply: The Shah's jails are full of lion-hearted women. In the street demonstrations, our women held their young ones close to their chests and fearing neither tanks, cannons nor machine guns, entered the fray. The political meetings, which women hold in the various cities of Iran, are not few in number. They have played a very valuable role in our struggle. The memory of the sacrifices made by heroic women throughout history and their valour has been brought alive by these brave mothers of (the children of Islam. Where in history can you find their like? In which country? (۳۰۷

(November ۱۹۷۸ (۲۰ Aban ۱۳۵۷ AHS ۱۱

You trained your bayonets on the people, but still they came out making shields of their chests. Children came out; women came out; women clutching their small (children in their arms came out joining the ranks of the people. (۳۰۸

(December ۱۹۷۸ (۱۸ Azar ۱۳۵۷ AHS ۹

Now is not the time for silence, now is the time for action. No one

must keep silent, no matter what position or post they may hold. You can see for yourselves how the women cry out; how the men cry out, these cries of the people, they are your support. May God reward these people for their efforts, if it weren't for (them, we would not have taken action. They force us to act. (۳۰۹

(February ۱۹۷۹ (۱۳ Bahman ۱۳۵۷ AHS ۲

(We are all indebted to the courage of you lion-hearted women. (۳۱۰

(March ۱۹۷۹ (۱۵ Isfand ۱۳۵۷ AHS ۶

(We all have a part in this movement and you ladies have a greater part. (۳۱۱

(April ۱۹۷۹ (۲۴ Farvardin ۱۳۵۸ AHS ۱۳

I would like to thank everyone particularly these esteemed ladies who always made sacrifices to bring our movement to fruition and who continue to advance its aims. (May God adorn all of you with dignity and may He exalt Islam. (۳۱۲

(April ۱۹۷۹ (۵ Urdibihisht ۱۳۵۸ AHS ۲۵

It is a miracle that the ladies confronted tanks, cannons and machine guns, fearing . . . nothing. This is the light of the Qur'an and Islam that has appeared in your hearts and the hearts of the entire Iranian nation. It is the light of faith that stops you ladies from (fearing martyrdom. (۳۱۳

(May ۱۹۷۹ (۱۶ Urdibihisht ۱۳۵۸ AHS ۶

I thank the dear sisters who have gathered here and who support the movement with .their demonstrations. May God protect you and keep you for Islam

You have played a great role in this movement and continue to do so. It is you who (must bring it to fruition, and this you will do. (۳۱۴

(May ۱۹۷۹ (۱۶ Urdibihisht ۱۳۵۸ AHS ۶

I thank you for not being remiss in our movement, for rising up shoulder-to-shoulder (with the men and for helping the poor. (۳۱۵

(May ۱۹۷۹ (۲۰ Urdibihisht ۱۳۵۸ AHS ۱۰

You ladies, ladies everywhere in Iran, particularly the ladies of Qum, play a role in this movement and shoulder-to-shoulder with the men helped in our struggle against (despotism and imperialism. May God keep you all. (۳۱۶

(May ۱۹۷۹ (۲۰ Urdibihisht ۱۳۵۸ AHS ۱۰

We saw that it was you who were active members of our society, who did this movement a great service. It was you who dressed the way you are here now,(۱) (poured into the streets and helped our movement. (۳۱۷

(May ۱۹۷۹ (۲۶ Urdibihisht ۱۳۵۸ AHS ۱۶

We all saw what role the women played in this movement. History has witnessed great women in the world and what it means to be a woman, but history is remote. We ourselves have witnessed the kind of woman Islam has nurtured. In this recent period, the women who rose up were the veiled women from the south of the city, .from Qum and other places where Islam enjoys a strong foothold

Those who had the type of upbringing that the Aryamehr(۲) decreed did not participate in this uprising at

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.Referring to the women dressed in hijab who had come to see Imam - -۱

.Refer to footnote ۴۲ - -۲

all. They were given a training that was depraving and corrupt and were deprived of Islamic teachings, whereas those who were given an Islamic education shed blood, sacrificed lives, poured into the streets and brought the movement to victory. (۳۱۸)

(May ۱۹۷۹ (۲۶ Urdibihisht ۱۳۵۸ AHS ۱۶)

This is what women should be like, (۱) and, praise be to God, this is how the women of our day are. They stood against the tyrant with clenched fists carrying their infants in their arms and helped the movement. (۳۱۹)

(May ۱۹۷۹ (۲۶ Urdibihisht ۱۳۵۸ AHS ۱۶)

The women too came out with their babies in their arms. The secret of their success was that everyone was united and their call the same: 'We do not want this corrupt regime, we want an Islamic republic.' (۳۲۰)

(May ۱۹۷۹ (۳۱ Urdibihisht ۱۳۵۸ AHS ۲۱)

It was these dear, esteemed men and women from the classes of the deprived under that regime who poured out into the streets with faith in their hearts, fists clenched and cries of Allahu Akbar (God is the Greater) paying no heed to the satanic powers. It was they who managed to destroy this diabolical power and smash this barrier. It is they who continue to have duties to carry out, indeed, as do we all. (۳۲۱)

(May ۱۹۷۹ (۳ Khurdad ۱۳۵۸ AHS ۲۴)

You underwent much hardship, men and women both underwent much hardship, they poured into the streets, they suffered and shed their blood to revive

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۱-- Referring to women such as Hazrat Zaynab who stood up to tyrants such as Yazid and defended their rights.

Islam. They shed their blood for Islam, they volunteered for martyrdom. An Islamic republic was what our nation wanted, what it voted for. Islam was what the nation (wanted. (٣٢٢

(May ١٩٧٩ (۴ Khurdad ١٣۵٨ AHS ٢۵

You esteemed ladies are also a party to this, for despite the dangers all around, you too went out into the streets. No one forced you to do this, to pour into the streets and onto the rooftops to shout Allahu Akbar (God is the Greater) and lay yourselves open to the bullets fired in response. It was the power of faith that did this, and the value of (the action lies in this. (٣٢٣

(June ١٩٧٩ (٢٨ Khurdad ١٣۵٨ AHS ١٨

Oh young people who confronted cannons and tanks! Oh sisters who lost your young ones, who joined in the people's demonstrations shouting Allahu Akbar (God is the Greater)! Guard yourselves, guard your movement, do not sit back in anticipation of others doing something for you, they will do nothing, just as the foreigners will do (nothing for you. (٣٢۴

(October ١٩٧٩ (٨ Aban ١٣۵٨ AHS ٣٠

Let us see what it was our nation, from the esteemed ladies to the respected youths, wanted on the day they poured into the streets, and whether they have obtained that or not. That which they wanted, that which they cried out for all over the country, in the streets, alleys, schools, everywhere, was independence, freedom and an Islamic .republic

(These three words were on everyone's lips. (۳۲۵

(November ۱۹۷۹ (۱۶ Aban ۱۳۵۸ AHS ۷

May the mercy of God be upon you, lion-hearted women, whose noble efforts have delivered Islam from the fetters of enslavement to foreigners. The peace of God the Blessed and Exalted be upon the nation of Iran, upon the ladies and the men. Courageous sisters, you fought shoulder-to-shoulder with the men and ensured the .victory of Islam

I thank you, women of Iran and women of Qum. May God and the Imam of the Age be pleased with you. Carrying your infants in your arms, you came into the streets and supported Islam with your ardent demonstrations. I have heard what happened in Qum and other cities; I have heard what happened in Chahar Mardan.(۱) I take pride (in all the courageous deeds accomplished by the women of Iran . . . (۳۲۶

(February ۱۹۸۰ (۱۲ Bahman ۱۳۵۸ AHS ۱

It was out of love for Islam that our nation came out everywhere empty-handed using their chests as shields. Men and women together, taking their young ones with (them, entered the arena, fought and won. (۳۲۷

(May ۱۹۸۰ (۲۹ Urdibihisht ۱۳۵۹ AHS ۱۹

Snatching up one child in one arm and leading the other by the hand, the women too joined the demonstrations and confronted the cannons, tanks and whatever else they brought out against them. When can you recall a time in Iran when the different groups of people

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.Refer to footnote ۹۵ - -۱

were united like this and when everyone participated in the affairs of the country, in ?political affairs as they are now doing

Previously, if an incident took place in the country, perhaps whole districts of Tehran were unaware of it, the men too were perhaps unaware, and those who knew about it, men and women alike, were indifferent. This present participation of all segments of the population has never happened before. Today the entire nation are involving themselves in political and social affairs, indeed they consider it their moral obligation .to do so

They are no longer indifferent if something takes place, which contradicts the rules, the men turning a blind eye and the women busying themselves with other things. No, this is not the case. Today you women and you revolutionary guards are all involved in (the affairs of the country, and may God assist you all. (۳۲۸

(July ۱۹۸۰ (۲۱ Tir ۱۳۵۹ AHS ۱۲

You esteemed ladies rose up for God and it is for God that you stand firm in this uprising, therefore you will suffer no harm. Bring your ranks even closer still, protect (the revolution and take it forward. (۳۲۹

(August ۱۹۸۰ (۲۷ Murdad ۱۳۵۹ AHS ۱۸

Are our ladies today the same as those during His Imperial Majesty's period? Have we merely changed a name?(۱) Is the Islamic Republic simply a name without real meaning? Are the men the same men, the women the same women and

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There were those at this time who held the mistaken notion that apart from a few - -۱ superficial changes the nature of the Islamic Republic was no different from the .Shah's regime

is everything just the same? Are these women today the same as those who ?appeared on the television and wandered the streets during the taghut period

Or did they go to hell and our women come out like brave men, like lions, and along with their brothers establish the Islamic Republic? Are these ladies in the streets today the same dolls who were there before? Have we merely changed a name, or (has there been a fundamental change? (۳۳۰

(February ۱۹۸۱ (۲۷ Bahman ۱۳۵۹ AHS ۱۶

F]or what is more deserving of pride than that which our great women did in] . . . standing against the former tyrannical regime, and, upon its destruction, against the superpowers and their retainers, in the forefront of the struggle, demonstrating such perseverance, resistance and bravery the likes of which have not been recorded of (men in any age. (۳۳۱

(April ۱۹۸۲ (۲۵ Farvardin ۱۳۶۱ AHS ۱۴

It goes without saying that the majority of religious women resisted this assault especially society's deprived. But among the perfidious imperialists in the affluent and hedonistic echelons of society, their plans found success and it was these people who .created a favourable market for their masters

Even now that through the providence of God Almighty and the actions of the exalted nation, particularly its lion-hearted ladies, the hands of the oppressors have been severed, still an insignificant minority persist in their foolish ways. It is hoped that, God willing, they too will

see the tricks of the devils, both great and small, and will escape their cunning traps. ((۳۳۲

(April ۱۹۸۲ (۲۵ Farvardin ۱۳۶۱ AHS ۱۴

The women's financial aid to the deprived

The women's financial aid to the deprived

Iranian women have undertaken both great human and financial endeavours. This respected class of women from the south of Tehran, from Qum and other cities, these veiled ladies, these symbols of virtuousness, took the lead in the movement and in financial sacrifice, donating their jewels and gold to the oppressed. And the most .important issue here is that one's intentions are pure

For the few loaves of bread that Hazrat Amir (Imam `Ali), upon whom be peace, and his family gave in charity, God revealed several (Qur'anic) verses. These verses were revealed not because of the loaves of bread, but because the intention was pure, it .was an act done for God. The value of an action lies in its spiritual motives

The actions of those sisters who took part in the movement were more valuable than those of the men; they came out (into the streets) in their veils of modesty and shouting in unison with the men brought about victory. Now, with the purest of intentions, what they had accumulated during their lives they donated to the needy. This is worth much, were the affluent to donate millions it would not match this in (value. (۳۳۳

(May ۱۹۷۹ (۲۷ Urdibihisht ۱۳۵۸ AHS ۱۷

.The women gave their money and their gold jewellery

Women from different strata of society, large numbers of them, have donated things they have been keeping for the greater part of their lives so that houses can be built (for the deprived. (۳۳۴

(May ۱۹۷۹ (۳۱ Urdibihisht ۱۳۵۸ AHS ۲۱

May God keep you believing women who participated greatly in the Islamic movement and who are now helping the needy. Your help is very valuable. The ladies' .help is several times more valuable than that of men

(May God protect you. (۳۳۵

(May ۱۹۷۹ (۵ Khurdad ۱۳۵۸ AHS ۲۶

It is the women of Qum, of south Tehran and the poor quarters of other cities, those same people you(۱) regard as being 'the lower classes', who understand what human rights are all about and act in accordance with their convictions. They donate their gold jewellery, which they have kept for twenty, thirty or even fifty years, to help the (poor. What have you done? What have you all done? (۳۳۶

(June ۱۹۷۹ (۱۵ Khurdad ۱۳۵۸ AHS ۵

Complete texts of some of Imam's speeches on the role of women in the victory of the Islamic revolution

Complete texts of some of Imam's speeches on the role of women in the victory of the Islamic revolution

May ۱۹۷۹ ۶

Address to a group of ladies from the south of Tehran

In the Name of God, the Compassionate, the Merciful

This is a miracle, a great miracle, that you sisters and brothers came together and with one voice and clenched fists confronted satanic powers. It is a miracle of Islam, this is the power of Islam that has manifested itself in you; it

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Here Imam is addressing the anti-revolutionaries and those elements infatuated - -۱
.with the West

is the power of faith that made you victorious in this struggle. It is a miracle that with .the martyrdom of a dear one a wave is started throughout the world

It is a miracle that the ladies confronted tanks, cannons and machine guns, fearing nothing. This is the light of the Qur’an and Islam that has appeared in your hearts and the hearts of the entire Iranian nation. It is the light of faith that stops you ladies from .fearing martyrdom

The enemies should not suppose that by martyring our leading personalities this movement would subside. This movement is aflame and will remain so until all the roots of corruption are deracinated, until the ultimate victory. And whenever signs of .a possible dampening occur, Almighty God will rekindle it by some means

Our enemies are mistaken if they think that by killing us, the former sinister regime can be reinstated or one like it installed. The clock cannot be put back; the Iranian nation will no longer accept the situation as it was then. America has made a mistake, the plotters of Britain, America and other places have erred; their machinations have had no effect. We have destroyed the great dam and these drops that are left are .nothing

I thank the dear sisters who have gathered here and who support the movement with their demonstrations. May God protect you and keep you for Islam. You have played a great role

p: ۲۱۳

in this movement and continue to do so. It is you who must bring it to fruition, and this .you will do

My greetings to you dear sisters, to all the sisters and brothers of this nation and to all .the Muslims

(Peace be upon you and also the mercy and blessings of God. (۳۳۷

(May ۱۹۷۹ (۱۶ Urdibihisht ۱۳۵۸ AHS ۶

May ۱۹۷۹ ۱۰

Address to a group of ladies from Qum

In the Name of God, the Compassionate, the Merciful

Greetings to the people of Qum; greetings to the precious ladies of Qum. You ladies struggled for both the movement and our triumph and in the financial arena. You are on a par with the soldiers of Islam and the ladies of the early days of Islam. Just as those ladies assisted Islam and helped in the Islamic movements and wars of that time, so too you ladies today, ladies everywhere in Iran, particularly the ladies of Qum, play a role in this movement and shoulder-to-shoulder with the men helped in .our struggle against despotism and imperialism. May God keep you all in his care

You ladies are valuable in the eyes of God, God willing. Raise your children to be good, upright individuals, give them an Islamic upbringing. Islam wants you to care for your children yourselves and raise them to be good, upright individuals, to brighten up your home with the light of these Islamic children. For they are the children of Islam, and the destiny of

.Islam and your country lies in their hands

I thank you for not being remiss in our movement, for rising up shoulder-to-shoulder with the men and for helping the poor. May God grant you peace and happiness both (in this world and the next. (۳۳۸

(May ۱۹۷۹ (۲۰ Urdibihisht ۱۳۵۸ AHS ۱۰

July ۱۹۷۹ ۳

Address to a gathering of ladies from the southern coastal regions

In the Name of God the Compassionate, the Merciful

It is one of the blessings of the movement that you ladies from the coastal regions, and indeed the other respected ladies of Iran, are now involved with the issues of the day and political issues. The criminal hands, which were manifested in the form of the hands of Muhammad Riza and his father, had excluded all segments of the population .from involvement in social and political affairs

Political problems were never presented for the consideration of the ladies, or for that matter the brothers either. And if a political issue was put forward for the people to decide on, it was still based on their (the West's) plundering policy. If some classes of the population, the so-called political classes, became involved in the political problems of the day, they were simply involving themselves in policies dictated by the .West and aimed at plundering the East

This transformation that Iran underwent was sweeping. It was a spiritual transformation, a change in attitude which God the Blessed and Exalted wrought in you people. This change has come

about because of this Islamic movement, and as a consequence we see that today the subjects broached by the speaker of you ladies from the coast are current affairs, current political and social affairs, and the same is true of other ladies in other parts of .the country

I hope that you ladies and brothers, all our brothers and sisters, endeavour to preserve this transformation making it a permanent one, and that you involve .yourselves in the political and social issues which concern you

The previous regime, on the plea of involving half the population in the country's current political and social affairs, actually excluded the whole of the population from them. It is today that all segments of society have a say in their own affairs, in the affairs of the country and the political affairs of state. It is today that all people of the nation, whether the esteemed ladies or the brothers, have a say in determining their own destiny. The former regime claimed to have freed half the population, but under .that pretext they in fact deprived the whole of the population of freedom

Today you are free, all the brothers and sisters are today free, free to criticise the government, free to criticise anything that goes against the path of the nation and Islam, free to make fundamental demands of the government. This movement has made you free, has liberated you from the bonds that bound the nation. You have ,accepted the heavy responsibility

.which in this period of history rests on the shoulders of each person in the country

I must stress that just as you have brought the movement this far, you have a duty to take it to its culmination and when selecting experts for the Constituent Assembly(۱) – which will study the Constitution and determine the destiny of the nation – be careful to elect devout, well-informed and committed individuals who believe in the movement, individuals who lean neither to the East nor West but who tread the straight path of humanity and Islam. Place your destiny in the hands of trustworthy .individuals

(Peace be upon you and also the mercy and blessings of God. (۳۳۹

(July ۱۹۷۹ (۱۲ Tir ۱۳۵۸ AHS ۳

August ۱۹۸۰ ۱۸

Imam's address to a gathering of ladies from Ardabil

In the Name of God, the Compassionate, the Merciful

I welcome you ladies who have travelled far to be here today. May God grant you happiness. A nation whose women stand in the front line for advancing the aims of Islam will not be harmed. A nation whose women enter the arenas to battle with the superpowers and confront satanic powers ahead of the men will be victorious. A nation whose martyrs in the way of Islam are from the class of women as well as men and whose women actually seek martyrdom along with its men will not suffer harm. ,We have confidence in this thunderous torrent of people led by the esteemed ladies

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.Refer to footnote ۶۴ – –۱

who form the most precious class of the nation and who struggle to advance the aims .of Islam

I congratulate the Iranian nation. We fear no power for none can confront a nation whose men and women are ready to make sacrifices and who seek martyrdom. Your power is a divine power. You esteemed ladies rose up for God and it is for God that you stand firm in this uprising, therefore you will suffer no harm. Bring your ranks .even closer still, protect the revolution and take it forward

Do not listen to what the malicious elements have to say, for they are trying to disunite you and make you lose hope in the revolution. They are the mouthpiece of .the Devil and God the Blessed and Exalted will crush them, if He so wills

I would like to express my appreciation to you, esteemed ladies, and thank you for coming here from such a distance. May God grant you glory, greatness and well-.being, if He so wills, and keep you for the Muslims and for Islam

(Peace be upon you and also the mercy and blessings of God. (۳۴۰

(August ۱۹۸۰ (۲۷ Murdad ۱۳۵۹ AHS ۱۸

May ۱۹۸۱ ۲۳

Imam's address to a group of ladies from the University Crusade association of Isfahan

In the Name of God, the Compassionate, the Merciful

What was more significant than anything else in Iran was the change, which took place in the Iranian women. The ladies of Iran have played a greater role in

this movement and this revolution than the men, and today as they pursue their .activities behind the front lines, their role is greater still

Through their educational pursuits, whether in the form of educating their own children or teaching in classrooms or other places, they still play a great role in this .revolution

Women have a special kind of compassion and benevolence in their natures which men lack and which pushes them to strive harder than the men behind the front lines. It is this compassion that has led them to make very useful and valuable contributions .to the war effort and to continue to do so

But more important than this is the fact that since the revolution, they have participated tirelessly alongside the men, or rather one should say ahead of them, in the affairs of the country while maintaining their modesty and observing Islamic precepts. Praise God the former regime failed in the plans it had for our women - devised for it by the world plunderers - and did not succeed in creating even more .catastrophes

Today we see that the respected ladies of Iran throughout the country are useful members (of our society) and form a committed and devout community serving their country. They are the mainstay of this country. I hope that, mindful of Islamic precepts and armed with the weapon of faith and devotion to Islam, they will carry this victory forward and will be the mainstay of this

.revolution too

They have trained their youths and sent them to the warfronts. There are mothers who are happy, who take pride in the fact that their young ones have been martyred at the fronts in the way of Islam and who offer their other children for Islam. This .transformation has taken place because the revolution is Islamic in nature

The former regime wanted our women to conform to their idea of what a woman should be like, and thus drag this great section of the nation into corruption and ruination, condemning the future generations and consequently the whole of the country to the same fate in the process. However, God the Blessed and Exalted .bestowed His favour on this nation and granted our country this victory

I am hopeful that through the dedication and commitment of the ladies, support for this nation and Islam will become stronger in the future, and through the efforts of you esteemed women, young people will emerge who will help bring victory at the warfront and will work behind the lines to develop and improve the country. The former regime did not know you well enough; it presumed that all the ladies of Iran were like those few they had been able to lead astray and that they could lead you .astray too

However the respected ladies of Iran have proved that they did not fall victim to these machinations and will not do so. They

have proved that they are firmly entrenched in the bastion of virtuousness and modesty and will present this country with strong, integrated young men and virtuous, committed young women, and never will they go down those roads which .the superpowers have laid at their feet with the intention of destroying this country

I pray to God the Blessed and Exalted for the well being of the entire nation and hope that through your efforts and dedication this country will be outstandingly successful .in attaining the ultimate victory

(Peace and blessings be upon you ladies and the entire nation. (۳۴۱

(May ۱۹۸۱ (۲ Khurdad ۱۳۶۰ AHS ۲۳

April ۱۹۸۴ ۸

Imam's address to a group of ladies from the Islamic school in Qum and the Friday mosque of Narmak

In the Name of God, the Compassionate, the Merciful

I would like to thank the sisters, the esteemed ladies, for coming to this gathering and giving me the opportunity to talk about some of the things that happened to our sisters during the previous period, and about the role of women over the past .hundred years or so of Iran's history

The oppression suffered by the esteemed ladies of Iran under the taghuti Pahlavi regime was not suffered by the men. Those ladies who felt obliged to act in accordance with Islamic principles, who accepted the precepts Islam laid down for them and dressed accordingly, suffered in different ways under both Riza Shah and .Muhammad Riza

,I can remember what happened to the ladies during the time of Riza Shah

and it's a good thing that you cannot, for what occurred was so horrendous it defies description. One cannot begin to put into words the oppression suffered by this class of the nation during the period of that corrupt shah, nor determine the extent of the .pressures they were subjected to and the tragedies they were made to endure

Under Muhammad Riza the situation changed and the depth of the crime deepened. While under Riza Shah the women were bullied, pressurised, beaten, arrested, had their chadors ripped off them and their hair pulled, Muhammad Riza took a radical stand against women's modesty, indeed against everything in Iran, the women being .just one aspect

Each one adopted his own special method, devised his own particular plot to drag the women into corruption and rob our society of its modesty and decency. Praise God though, the Iranian women resisted, and apart from a group of the monarch's relatives or women infatuated with the West or connected to the regime, the rest of .the sisters resisted this onslaught

Consequently, Islam survived in Iran, and we cannot begin to describe how valuable the service is that this Islam, which has been revived in Iran, has done for the ladies and will continue to do for them. Had this revolution not occurred, had this change, this transformation, not come about in Iran, then in a few years' time there would be .no trace of Islamic morals in Iran

Praise God this problem has

been solved. Now the situation is such that the women, shoulder-to-shoulder with the brothers, are studying mysticism, philosophy, all branches of science, and, God willing, of industry too. At that time they used to say that the half of Iran's population in veils could not do anything, not that they wanted them to be able to do anything for they .prevented the men too from being productive

No, they simply wanted to get them to enter society adopting the style that they, their friends and adherents had adopted and thus drag society into corruption. God, however, did not want them to succeed. Today, you ladies are a source of pride, for along with your brothers in the theological seminaries you are busy studying, teaching and pursuing other Islamic activities; and I hope you will prove to be even more active than they are. Still you must be careful and act contrary to what was expected under .the former regime

They wanted to destroy Islamic values and put European values in their place. Act contrary to this so that some of those who were deceived, and are still to be found in .Iran, may be influenced by you and adopt your style instead

As to the role of women in society, as far as I can remember and as much as history has related to us, in the few movements which have taken place in Iran, in the Tobacco, Constitutional and ۱۵th Khurdad movements, if

.the role of the women was not greater than that of the men, it was certainly no less

Their presence on the various fields of battle made the faint-hearted strong and doubled the strength of the strong. And you yourselves can vouch for the fact that the role of you ladies throughout this Islamic movement, this Islamic revolution, has been greater. For you were both active yourselves and inspired the men to be active too. .You have been a source of pride and it is much appreciated

You must involve yourselves in all aspects of the country's life to the extent that Islam has allowed, such as taking part in elections. The elections are one of the most talked about issues in Iran at the moment, and participation in them today is something that must be done. The ladies must be active in the elections just as the men are, for when .it comes to their destiny, there is no difference between them and others

The destiny of Iran is the destiny of all. Islam has served you ladies more than it has the men. Islam protected you, so now you reciprocate by protecting Islam. This means taking part in these elections, for they will determine the formation of the second parliamentary assembly. Elections play a very important role in your destiny and ours, a primary role. It is elections that must lay down the path the country

.follows in all its affairs, whether domestic or foreign

Therefore, you ladies must play a very active role so that the parliament does not become one that is, God forbid, infiltrated by some unscrupulous elements and is gradually drawn towards the East or the West, becoming the kind of parliament that existed in the previous era and imposing on us policies which parliaments of that time .imposed on the people

I hope that this new parliament will be better than ones in the past; God willing it will be because all segments of the population are active. Those who have studied the situation say that the people are actively participating; they have their views and are expressing them. All of you should have views on this matter, you should all have views on political matters, for politics is not the preserve of any one class in the same .way as learning is not the preserve of one particular class

Just as men should concern themselves with political matters and safeguard their society, so too should women. Women should take part in social and political activities shoulder-to-shoulder with men, while, of course, at the same time complying with .Islamic principles. God be praised, this is happening today

I hope that this parliament will be a very good one and one in whose selection the entire nation has freely participated without showing concern for what is going to be said about us afterwards. For our enemies are very active

both at home and abroad in their attempts to tarnish this parliament. You must neutralise these attempts by becoming involved, by going to the polling stations and .casting your vote

God willing, the parliament will be a good one. We are confident that with the involvement of religious scholars, jurists, lawyers and the Council of Guardians, measures which are against Islam and against the interests of the country will not be adopted, God willing, and if a mistake is made, then the esteemed Council of Guardians will act just as effectively and independently as it did during this period, and .take this nation, this government and this country forward

I also hope that the war will end in Iran's favour and the attempts currently being made throughout the world to save Saddam will fail and they will not be able to keep .this criminal in his position

I hope that all of you, all of us together, will work to take the material and spiritual aspects of this country forward, and, God willing, make it an Islamic one in such a way .that it becomes a shining example for all Islamic countries

As you are aware, the group that came to look into the great crime perpetrated by Saddam – who threatens the whole of mankind – has submitted its report, but it has not condemned Saddam, as it should have. It would have been better had they not sent this group in the first place, for then their

.true intentions would not have been revealed as they have

Those who claim to be independent and to be supporters of human rights have shown their true colours. Because of the regard they have for the East and West, they could not condemn Iraq by name for this crime, and instead issued a general statement condemning any country that used chemical weapons. They couldn't even say who was using such weapons and condemn him for it. It would be better if these people .didn't get involved

God willing, we ourselves, without having to resort to such criminal tactics, will deliver Saddam a severe blow and knock him and the Ba'ath party aside and free the people .of Iraq from the shackles in which this nefarious man has bound them

I ask God, the Blessed and Exalted, to grant you ladies and sisters success both in your educational endeavours and in your ability to take action and to purify yourselves morally. For just as knowledge alone is to no avail, so too is blind purification. It is knowledge and purification together that will take man to the stage .of the true human being

I ask God the Blessed and Exalted to grant you ladies, indeed all the sisters throughout the country and the brothers, success in advancing these two aspects, which are learning and action, together with Islamic morals, so that Islam can be put into practice in Iran in a way that pleases

.God the Blessed and Exalted

(Peace be upon you and also the mercy and blessings of God. (۳۴۲

(April ۱۹۸۴ (۱۹ Farvardin ۱۳۶۳ AHS ۸

Women and the Sacred Defence, Jihad

Defence of Islam and the Islamic country, incumbent on women

Defence of Islam and the Islamic country, incumbent on women

?Question: What is the duty of Muslim women in the battle of truth against falsehood

Reply: Jihad is not incumbent on women, but defence is incumbent on everyone in line .with their ability and means

Istifta'at Vol. ۱, p. ۵۰۳

Dear sisters and brothers, in whatever country you may live, defend your Islamic and national honour! Defend fearlessly and unhesitatingly the peoples and countries of Islam against their enemies: America, international Zionism, and all the superpowers (of East and West. Loudly proclaim the crimes of the enemies of Islam. (۳۴۳

(September ۱۹۷۹ (۷ Mehr ۱۳۵۸ AHS ۲۹

If, God forbid, an attack is made on an Islamic country, then all the people, women as well as men, must take action. Defence is not a duty confined to men or something (that pertains exclusively to one group, everyone must defend their country. (۳۴۴

(December ۱۹۷۹ (۶ Dey ۱۳۵۸ AHS ۲۷

I ask the brothers and sisters of Kurdistan to stand together in a fraternal manner (with the rest of their Muslim brothers and defend their country. (۳۴۵

(April ۱۹۸۰ (۱۲ Farvardin ۱۳۵۹ AHS ۱

Now that we are confronting the world's major powers and are on the defensive,

defending the things that our movement, our uprising has brought for us, defending Islamic objectives, our

p: ۲۲۸

Islamic country and everything to do with Islam and the country, the mobilisation must be a general one. Jihad is one matter and defence another. Jihad has particular conditions attached to it, only certain people or groups can take part, whereas .defence is for everyone, men, women, young and old alike

Just as reason dictates that if someone forces their way into another person's home, the people of that house will defend themselves, or if a city is attacked the inhabitants of that city will defend themselves in order to protect their lives and property, so too .there are no conditions attached to the defence of one's country

If our country, our Islamic country, is attacked and invaded, then it is the duty of everyone living there, women and men, young and old, to help defend it. So defence is different from jihad, it has no conditions attached, everyone must take part; even the old man who is not able to do much must defend his country to the extent that he is (able. (۳۴۶

(April ۱۹۸۰ (۲۶ Farvardin ۱۳۵۹ AHS ۱۵

My brothers! My sisters! We are in a situation that we must handle wisely. We are faced with one superpower in the West and one in the East, both of whom want to swallow us up. But by the will of God the Blessed and Exalted, and through the determination of the devout brothers and sisters of Iran, we are

.standing against them both with the utmost resolve

Indeed, we will not allow any power to threaten us and try to take control of our destiny. Do not fear big powers, for you are under God's protection and all powers are (transient before that of God the Blessed and Exalted. (۳۴۷

(May ۱۹۸۰ (۲۷ Urdibihisht ۱۳۵۹ AHS ۱۷

The men and women of this country are all guards of Islam. It is a matter of faith, not of material gain; they are not seeking to gain something so that when they fail to do so they give up trying. No, this is a matter of faith, it is a matter of defending Islam, and this must be carried out until the last person left standing. In other words, if necessary a population of ۳۵ million must perish and then there will be no country left for a coup d'état to take place. Of course, a coup d'état is something that will never (happen, those who think it possible are mistaken, they don't understand. (۳۴۸

(July ۱۹۸۰ (۲۱ Tir ۱۳۵۹ AHS ۱۲

Oh brave tribes of the Tigris and the Euphrates! Oh fighters and warriors! Rise up and defend Islam, protect the Qur'an and its decrees, for defending Islam and the Most (Noble Qur'an is a duty incumbent on all Muslims, women and men alike. (۳۴۹

(October ۱۹۸۰ (۱۲ Mehr ۱۳۵۹ AHS ۴

We have a duty to safeguard this Islam, which has been handed down to

us, until, God forbid, the last person left standing. Everyone, women, men, young and old, has a duty to protect Islam, to defend the nation and defend their Islamic country to the last. Defence is a matter that concerns all, it is incumbent on all, whoever is able (to defend his or her Islamic country must do so to the best of his or her ability. (٣٥٠

(August ١٩٨١ (٢٧ Murdad ١٣۶٠ AHS ١٨

When an Islamic country is threatened by enemies of Islam, it is incumbent on us all to strive to the best of our ability to defend that country and the honour of the Muslims. When we found ourselves in such a situation, you all, all the men and women of our country, praise God, proved yourselves ready to handle it, so you should not be intimidated by talk of a group coming from Paris or somewhere else to do whatever. They made one attempt by setting Saddam loose to attack Iran, and what a slap in (the face he was dealt! (٣٥١

(August ١٩٨١ (٢٧ Murdad ١٣۶٠ AHS ١٨

And I hope you will accept and perform those duties you are obliged to carry out, which are to strive both in the area of education, which is an important matter, and in the defence of Islam. These are among the important tasks the performance of which .is incumbent on every man and woman, on the young and old alike

Defending Islam, defending the Islamic

country, is an indisputable duty of the clerics, of those whose lives are Islam and who are Muslim. That which is disputable is women's role in the lesser jihad.(۱) It is not incumbent on women to take part in this jihad. However, defending oneself, one's country, one's life, one's property and defending Islam is the duty of us all. (۳۵۲)

(March ۱۹۸۵ (۱۱ Isfand ۱۳۶۴ ۲

You ladies must bear in mind that just as it is necessary for the men at the fronts to push forward and spearhead the battle, so too it is necessary for you to help on the home front and to prepare yourselves so that if, God forbid, there comes a time when national defence is obligatory for everyone, for every able-bodied person without exception, you are ready to fulfil this obligation. Education is, of course, also a bastion, a bastion of the Islamic culture.

You know that throughout these past centuries, from the period after the demise of the Prophet, upon whom be peace and blessings, to the present, the Islamic culture has been trampled underfoot, the laws of Islam falling into abeyance. This culture must be brought alive again. You ladies must be active on the educational and cultural fronts just as the men are.

I hope that God will grant you all success and you will make advances on these fronts too. Pray that those who are at the war front defending their country

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۱- - Refer to footnote ۵۳.

and Islam will also be successful, God willing. May you all be healthy and successful. ((۳۵۳

(March ۱۹۸۵ (۱۱ Isfand ۱۳۶۴ AHS ۲

What is at stake here is not simply a government or one aspect of life; it is Islam. Islam is the concern. So it is incumbent on the men and women of this country to defend it to the best of their ability. And this defence must be continued until we attain (the victories that God the Blessed and Exalted wants for us, if He so wills. (۳۵۴

(July ۱۹۸۶ (۲۸ Tir ۱۳۶۵ AHS ۱۹

Military training for women

Military training for women

Question: I am a girl who would like to serve the revolution by entering the Revolutionary Guards Corps, but my father does not approve. Please could you tell me ?what my position is according to the shari'a law

Reply: The sisters may become revolutionary guards so long as Islamic precepts are .observed. You had better seek your father's consent

.Istifta'at Vol. ۱, p. ۵۰۳

As I said earlier, women can join the army. That which Islam opposes and which it forbids as something sinful (haram) is corruption, whether on the part of the woman (or the man, it makes no difference. (۳۵۵

(December ۱۹۷۸ (۷ Dey ۱۳۵۷ AHS ۲۸

Bearing in mind all that has been achieved so far through the efforts of the noble and crusading men and women, I hope that, with the support of Almighty God, they will be successful in their

multidimensional mobilisation for military, ideological, moral and educational training, and that they will complete their practical military training in a manner befitting an (Islamic nation that has risen. (۳۵۶

(February ۱۹۷۹ (۱ Isfand ۱۳۵۸ AHS ۲۰

Praise Almighty God, our dear nation has young combatants among the sisters and brothers who, through their military instruction throughout the country, have perplexed the enemies of Iran and Islam. With confidence in God's power and a willingness to make sacrifices for the cause of Islam, they will surmount all difficulties (and triumph over all satanic powers. (۳۵۷

(September ۱۹۸۰ (۱۷ Shahrivar ۱۳۵۹ AHS ۸

Consequently, if defence is a duty incumbent on us all, then the preparations for this defence must be carried out, and these include military planning and military training for those who are able. For it is not the case that it is our bounden duty to defend ourselves and we have no idea how to do so. We have to know how to defend ourselves. It goes without saying, however, that the environment in which you receive military training must be a sound one, an Islamic one, all aspects of decency and (modesty, all Islamic aspects being upheld. (۳۵۸

(March ۱۹۸۵ (۱۱ Isfand ۱۳۶۴ AHS ۲

It makes me proud to see the ladies, young and old alike, playing a role in the educational, economic and military arenas and shoulder-to-shoulder with the men, ahead of them even, actively involving themselves in the cause of exalting Islam and advancing

the aims of the Most Noble Qur'an. Those who are able to fight are partaking in military training - for this is one of the important duties that must be carried out in .order to defend Islam and the Islamic homeland

They have bravely and resolutely freed themselves from the restrictions that have been imposed on them, as indeed on Islam and the Muslims in general, by the enemies' plots and the friends' unfamiliarity with the laws of Islam and the Qur'an. They have thrown off the shackles of superstition in which the self-seeking enemies, using people suffering from ignorance and some akhunds(۱) oblivious to the interests (of the Muslims, had bound them. (۳۵۹

(June ۱۹۸۹ (۱۵ Khurdad ۱۳۶۸ AHS ۵

Women's presence on the fields of battle

Women's presence on the fields of battle

Question: What are the rules governing female relief and medical workers going to the war fronts, where their presence would be useful, without the consent of their ?parents

.Reply: If it is going to cause the parents distress, their consent must first be obtained

Istifta'at Vol. ۱, p. ۴۹۹

They are trying to frighten you away from an Islamic government. They say that if an Islamic government were set up, women would be locked up in rooms for all time. This is not so, in the early history of Islam, women went to battle! They stayed with (the armies throughout the years of battle and tended to the soldiers' wounds. (۳۶۰

(November ۱۹۷۸ (۱۷ Aban ۱۳۵۷ AHS ۸

They

Akhund: a word of uncertain etymology that originally denoted a scholar of – –۱
unusual attainment, but was later applied to lesser-ranking scholars, and then
.acquired a pejorative connotation, particularly in secularist usage

say they are afraid that Islam will take power and keep the women behind closed doors, that it will lock the doors of their homes so they can't come out. Such talk and such myths come from abroad, God forbid that some of our own youth should be taken in by these. In the earliest age of Islam, women participated in the wars. They were there on the battlefields tending to the wounds of the injured, and many were killed there! Who has told you that women will be locked up?! They are free like men. ((۳۶۱

(November ۱۹۷۸ (۱۸ Aban ۱۳۵۷ AHS ۹

This regime has disseminated propaganda to the effect that were Islam to come to power, women, for example, would have to remain at home with the doors locked to prevent them from getting out! Such falsehoods they spread about Islam. In the earliest age of Islam, women formed part of the army and entered the field of battle (together with the men. (۳۶۲

(December ۱۹۷۸ (۲۰ Azar ۱۳۵۷ AHS ۱۱

In the earliest age of Islam, the women participated in wars together with the men. We saw how in this movement the women, the honourable ladies, stood shoulder-to-shoulder with the men, in front of them even, in the line of battle. They lost their (infants and youth, but still they bravely resisted the enemy. (۳۶۳

(March ۱۹۷۹ (۱۵ Isfand ۱۳۵۷ AHS ۶

You are on a par with the soldiers

of Islam and the ladies of the early days of Islam. Just as those ladies assisted Islam and helped in the Islamic movements and wars of that time, so too you ladies today, ladies everywhere in Iran, particularly the ladies of Qum, play a role in this movement and shoulder-to-shoulder with the men helped in our struggle against despotism and imperialism. (۳۶۴)

(May ۱۹۷۹ (۲۰ Urdibihisht ۱۳۵۸ AHS ۱۰

In the earliest age of Islam, the women participated in wars together with the men. The position of women is a high one. Women in Islam enjoy a high rank. We saw how in this movement the women, the honourable ladies, stood shoulder-to-shoulder with the men, in front of them even, in the line of battle. They lost their infants and youth, but still they bravely resisted the enemy. (۳۶۵)

(February ۱۹۸۰ (۱۲ Bahman ۱۳۵۸ AHS ۱

A nation whose women enter the arenas to battle with the superpowers and confront satanic powers ahead of the men will be victorious. (۳۶۶)

(August ۱۹۸۰ (۲۷ Murdad ۱۳۵۹ AHS ۱۸

The sacrifices made by women during the sacred defence

The sacrifices made by women during the sacred defence

Greetings to the disabled brothers and sisters who bravely rose up in the way of truth and victory, who made sacrifices and gave the nation cause to hold its head high in the world. (۳۶۷)

(December ۱۹۷۹ (۹ Dey ۱۳۵۸ AHS ۳۰

Greetings to you all, sisters and brothers, who are bravely living your lives in the war-stricken areas, and who are not afraid

of dying for God at the hands of His enemies. You are defending your beloved .homeland tooth and nail to please God, and you have inspired the fighters of Islam

You have given everything you had with the purest of intentions, and through your repeated sacrifices, episodes of bravery and gallantry have been recorded in the annals of your unremitting struggles, and will continue to be so. Through your lessons of self-sacrifice and valour, you teach the meek of the earth the truth of God's pledge that they shall inherit the earth. I salute you who through your struggles have brought shame upon the superpowers, and I stand humble before your forbearance and (steadfastness. (۳۶۸

(March ۱۹۸۰ (۱۱ Farvardin ۱۳۵۹ AHS ۳۱

May the Islamic movement of the great women of Iran be victorious and glorious. Glory be to this exalted segment of the population who with their valuable and brave contribution to the defence of the Islamic homeland and the venerable Qur'an brought victory to the revolution, and who today are actively involved in the war (effort, either at the front or in other areas, and are prepared to make sacrifices. (۳۶۹

(April ۱۹۸۱ (۴ Urdibihisht ۱۳۶۰ AHS ۲۴

You can see how the people are making sacrifices in this war, how these young (people, these mothers and these fathers are making sacrifices. (۳۷۰

(April ۱۹۸۲ (۲۴ Farvardin ۱۳۶۱ AHS ۱۳

The resistance demonstrated by these great women in the imposed war and the sacrifices they are

making are so astonishing that pens and tongues cannot adequately describe them, .indeed they put them to shame

Throughout this war, I have seen the mothers, sisters and wives who have lost their dear ones do things that I don't think could be witnessed anywhere else other than here in this revolution. One event in particular stands out in my mind from all the rest, and that is the marriage of a young girl to a dear revolutionary guard who had lost .both his hands in the war and had received injuries to both his eyes

That brave young girl whose magnanimous spirit overflowed with sincerity and genuineness said: `Since I cannot go to the war front, let me pay my debt to the '.revolution and my religion through this marriage

No writer, poet, speaker, painter, artist, mystic, philosopher or jurisprudent, indeed anyone you care to name, can adequately convey the spiritual magnificence of this event or the human worth and the divine tones contained therein. No one can evaluate this great girl's self-sacrifice, her otherworldliness and devotion to God using .current criteria

This blessed day is the day of women such as her, may God keep them for Islam and (Iran. (۳۷۱

(April ۱۹۸۲ (۲۵ Farvardin ۱۳۶۱ AHS ۱۴

Martyrdom and the martyrdom-seeking spirit of women

Martyrdom and the martyrdom-seeking spirit of women

This is the light of the Qur'an and Islam that has appeared in your hearts and the hearts of the entire Iranian nation. It is the light of faith

(that stops you ladies from fearing martyrdom. (٣٧٢

(May ١٩٧٩ (١۶ Urdibihisht ١٣۵٨ AHS ۶

Our young people are ready for martyrdom; our men and our women both are ready (for martyrdom. (٣٧٣

(May ١٩٧٩ (١٩ Urdibihisht ١٣۵٨ AHS ٩

A group of honourable ladies were here. One of them insisted that I allow them to go to Kurdistan. I told her it was not necessary for the women to go there, that their going would not solve Kurdistan's problems. Another lady came after me asking me to pray that she be martyred. I told her to serve her country and I would pray that she would receive the reward from God that the martyrs receive. This is a transformation that has taken place. In the early days of Islam, they advanced with just such a spirit, they sought martyrdom, and in only half a century they had conquered the civilised (world of that time. (٣٧۴

(September ١٩٧٩ (١٢ Shahrivar ١٣۵٨ AHS ٣

Some ladies would come here asking me to allow them to go to Kurdistan to fight, and to pray that they would be martyred there. I would tell them that I did not think it advisable for them to go, that the people and the army would deal with the situation (there. (٣٧۵

(October ١٩٧٩ (١٠ Mehr ١٣۵٨ AHS ٢

Some of the ladies come here asking me to pray that they attain martyrdom; some of the brothers do the same. This spiritual

transformation that came about in all classes of the nation, this change in attitude whereby all sought the same thing, that is an Islamic republic, this is what led to victory. For it is right, and rightness will prevail. This transformation must be (safeguarded. (۳۷۶

(October ۱۹۷۹ (۱۱ Mehr ۱۳۵۸ AHS ۳

When I see the esteemed ladies treading the path towards their goal with a firm resolve and prepared for all kinds of suffering, prepared even for martyrdom, I am (confident that this path will lead to victory. (۳۷۷

(December ۱۹۷۹ (۱۰ Dey ۱۳۵۸ AHS ۳۱

A young couple once came here to be married by me. Before she left, the young lady handed me a note, in it she asked me to pray for our young people, and at the end she wrote 'I long for martyrdom'. There are many like her. This is a transformation (wrought in you by God, it is God's gift to you; cherish it. (۳۷۸

(January ۱۹۸۰ (۱۲ Dey ۱۳۵۸ AHS ۲

You know that our young people seek martyrdom, sometimes when they meet with me, some of them, some of the women, ask me to promise them that I will pray that they may become martyrs. But I tell them I will pray that they receive the same (reward from God a martyr receives, and that they will be victorious. (۳۷۹

(April ۱۹۸۰ (۲۶ Farvardin ۱۳۵۹ AHS ۱۵

Since this movement's inception, women and men have frequently come to see

me insisting I pray that they become martyrs. I tell them I will pray that they are successful and that they receive the reward from God a martyr receives. Serve Islam. (This spirit you possess will bring progress; strive to preserve it. (۳۸۰

(May ۱۹۸۰ (۲۵ Urdibihisht ۱۳۵۹ AHS ۱۵

From the very beginning of the movement almost - when I was in Najaf - up to the present, young men and women have come to me imploring me to pray that they are martyred. I pray they will receive the reward from God a martyr receives. Here in Tehran not long ago we had a marriage ceremony. When the ceremony was over, the lady handed me a note, in it she asked me to pray that she would become a martyr. A lady who had just got married asked me to pray that she may attain martyrdom. A people who seek martyrdom, who ask for prayers to be said for their martyrdom, are (they afraid of military intervention? (۳۸۱

(June ۱۹۸۰ (۱۴ Khurdad ۱۳۵۹ AHS ۴

A nation whose martyrs in the way of Islam are from the class of women as well as men and whose women actually seek martyrdom along with its men will not suffer harm. We have confidence in this thunderous torrent of people led by the esteemed ladies, who form the most precious class of the nation and who struggle to advance .the aims of Islam

I congratulate the Iranian nation, we fear no power for none can confront a nation whose men and women are ready to make sacrifices and who seek martyrdom. Your power is a divine power. (۳۸۲)

(August ۱۹۸۰ (۲۷ Murdad ۱۳۵۹ AHS ۱۸

What can intimidate a nation whose young newly-weds volunteer for martyrdom and who tread God's path prepared for any event? Triumphant is the nation for whom martyrdom is good fortune. Triumphant is the nation that will give itself and everything it has for Islam. We are victorious whether we get killed or kill. (۳۸۳)

(September ۱۹۸۰ (۱۷ Shahrivar ۱۳۵۹ AHS ۸

Today our people, our men and women, young and old alike, are determined to stand against aggression as they have already demonstrated by curbing that perpetrated against them up until now, and sacrifice their lives for freedom and independence and for freeing themselves from the yoke of oppression. We have this expectation, as human beings, of all nations and governments. (۳۸۴)

(February ۱۹۸۱ (۲۲ Bahman ۱۳۵۹ AHS ۱۱

May God's blessings be upon the women who in this revolution and in the defence of the homeland attained the high rank of martyrdom. (۳۸۵)

(April ۱۹۸۱ (۴ Urdibihisht ۱۳۶۰ AHS ۲۴

A nation, the hearts of whose women and men, young and old alike, beat for martyrdom, whose people vie with one another for attaining it, who flee from carnal desires and who believe in the invisible world and in the Supreme Companion, will not give

up and leave the scene because of these losses, no matter how great they may be. ((۳۸۶

(February ۱۹۸۲ (۲۲ Bahman ۱۳۶۰ AHS ۱۱

These exemplary women, men and children who under air bombardment and from hospital beds sing the song of martyrdom, who with limbs amputated wish to return to the fronts where true human beings are fashioned, are beyond the bounds of human conception, they transcend that about which a philosopher or gnostic could .write, are beyond that which an artist or painter could portray

That which the latter found through a scientific, gnostic or rational approach, the former found through a belief in that which is transcendent. That which the one found in books and papers, the other found in arenas of blood and martyrdom and in the (path of Truth. (۳۸۷

(August ۱۹۸۳ (۶ Shahrivar ۱۳۶۲ AHS ۲۸

A nation that aspires after martyrdom, a nation whose women and men long for martyrdom, who cry out for it, such a nation does not care whether something is in short supply or in abundance. It doesn't let the state of the economy bother it, this is for those who are tied to the economy, who have given their hearts to the economy. Those who have given their hearts to God don't care whether something can be (found easily on the market or not, whether something is cheap or expensive. (۳۸۸

(February ۱۹۸۵ (۲۹ Bahman ۱۳۶۳ AHS ۱۸

You came and attacked the Friday Prayer gathering thinking

that by so doing our nation would back down! But you saw how the people at the Friday Prayers reacted. What happened there will go down in history. It had to be .seen to be believed

Women with their infants in their arms, men with their small children at their sides remained where they were despite the distressing circumstances. On one side there was the explosion set off by those inhuman cowards, and on the other the shooting(١), yet no one moved, everyone kept their composure and remained where they were (sitting. This nation is such a nation. (٣٨٩

(March ١٩٨٥ (٢۴ Isfand ١٣۶٣ AHS ١۵

Women's role behind the front lines and their support for the fighters

Women's role behind the front lines and their support for the fighters

Where throughout history have you heard of young women, who are supposed to be enjoying their youth, old women and old men striving the way ours are doing here today to support their army? Where in the world have you seen women struggling shoulder-to-shoulder with their men folks, with their revolutionary guards, police, army and all the armed forces? If you know of such a place tell us so that we may (know too. (٣٩٠

(October ١٩٨٠ (۶ Aban ١٣۵٩ AHS ٢٨

You yourselves can see that the entire country is now at war. Even girls in their homes (have joined the war by contributing to the war effort. (٣٩١

(November ١٩٨٠ (١٢ Aban ١٣۵٩ AHS ٣

Can you find a single village in Iraq that would

This refers to the bomb that went off during the Friday Prayer ceremony in - -١ .(Tehran on ١٨ February ١٩٨۵ (٢٩ Bahman ١٣۶٣ AHS

help them(۱) in their war effort as our people are helping in ours? Of course they get the things they need, but by forcing the people to contribute, by plundering their people. You can't find one village in the whole of the country of Iraq whose women would bake bread, pack it and send it for the soldiers as ours are doing. Such a nation fears no one, it has no reason to fear. (۳۹۲)

(November ۱۹۸۰ (۱۲ Aban ۱۳۵۹ AHS ۳

Who are supporting our armed forces, may God assist them, now that they are at the war fronts and are in the thick of the fighting? [They are] those ladies who bake bread for them and those people who send money, provisions and so many other things for them. [They are] these Muslim people. You can see on your televisions a lady who donates ten eggs, a young child who gives his ten tumans. Why are they doing this? They are doing it for Islam, for their Islamic country. (۳۹۳)

(November ۱۹۸۰ (۲۵ Aban ۱۳۵۹ AHS ۱۶

If a war had broken out during the time of Muhammad Riza in Ahwaz, for example, would the women of Khorasan province(۲) have baked bread for his soldiers? They would have prayed for their defeat! Now, however, things have changed. Where in the world can you find a similar situation where the people support their government, support their army as they are

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۱- -The Ba'athist regime in Iraq.

۲- -In the northeast of Iran.

.doing here today? This has no equal; you cannot find its likes in history

From the small child who donates his ten tumans to the aged ۸۰-year-old who gives her few eggs to help the armed forces, these are very valuable acts. Such values must be preserved, our country's victory stems from such values; the victory over hearts is (much greater than the victory over a country. (۳۹۴

(December ۱۹۸۰ (۱۵ Azar ۱۳۵۹ AHS ۶

The entire nation, not only the young people and those at the war fronts, but even the aged men and women and the very young girls, all are active in the struggles and the (war effort, all consider themselves to be at the battle front. (۳۹۵

(March ۱۹۸۱ (۲۸ Isfand ۱۳۵۹ AHS ۱۹

When I see on the television those esteemed ladies who are busy helping and supporting the armed forces, my heart is filled with admiration for them such that no one else can inspire. The things they do, they do without expecting anything in return, they are not seeking a post or something from the people in return. They are the .unknown soldiers who are busy performing their jihad on the different fronts

If we have gained nothing else from this Islamic Republic, this active involvement of all segments of the population in the country's affairs, their supervision of these affairs, is in itself a miracle that I don't believe has occurred anywhere else. And this is a

gift from God, the hands of man are not involved here, God, the Blessed and Exalted, .has bestowed this upon us. We must cherish this gift

Let us imitate these ladies and children who are working behind the lines, and those who have remained in these ruined and half-ruined cities. We must learn Islamic (ethics, faith and turning to God from them. (۳۹۶

(March ۱۹۸۱ (۲۸ Isfand ۱۳۵۹ AHS ۱۹

Perhaps throughout the whole of history you cannot find anything quite like it. Small children, young adults, old women, young brides and bridegrooms, all take part in the war effort together. The battlefield here is one on which the entire nation is present. ((۳۹۷

(April ۱۹۸۱ (۱۶ Farvardin ۱۳۶۰ AHS ۵

What was more significant than anything else in Iran was the change, which took place in the Iranian women. The ladies of Iran have played a greater role in this movement and this revolution than the men, and today as they pursue their activities behind the front lines, their role is greater still. Through their educational pursuits, whether in the form of educating their own children or teaching in classrooms or other .places, they still play a great role in this revolution

Women have a special kind of compassion and benevolence in their natures which men lack and which pushes them to strive harder than the men behind the front lines. It is this compassion, which has led them to make very useful and

(valuable contributions to the war effort and to continue to do so. (۳۹۸

(May ۱۹۸۱ (۲ Khurdad ۱۳۶۰ AHS ۲۳

However, God the Blessed and Exalted bestowed His favour on this nation and granted our country this victory. I am hopeful that through the dedication and commitment of the ladies, support for this nation and Islam will become stronger in the future, and through the efforts of you esteemed women, young people will emerge who will help bring victory at the warfront and will work behind the lines to (develop and improve the country. (۳۹۹

(May ۱۹۸۱ (۲ Khurdad ۱۳۶۰ AHS ۲۳

All the Muslim people of Iran support the army. As you fight at the fronts, they help behind the lines. No one forces them to do so; they do so willingly. Small children come forward and give their savings for you; a ۷۰-year-old lady comes and gives the gold (she has had for years to help you. (۴۰۰

(June ۱۹۸۱ (۲۴ Khurdad ۱۳۶۰ AHS ۱۴

Today the people's co-operation and help is unprecedented. Every day we see (women giving their life savings, their pieces of gold, for God and the war effort. (۴۰۱

(May ۱۹۸۲ (۴ Khurdad ۱۳۶۱ AHS ۲۵

Greetings to you lion-hearted men and women who through your mobilisation, financial help and co-operation in other areas, whether at the front line or behind the lines, encourage our brave fighters and reinforce these warriors, and who are instrumental in uncovering and neutralising the plots of our

(enemies. (۴۰۲

(June ۱۹۸۲ (۱۴ Khurdad ۱۳۶۱ AHS ۴

We are indeed indebted to the kindness of these generous masses who give all they have and expect nothing in return. From those old ladies who give for Islam what it has taken them a lifetime to collect, to those who break open their moneyboxes and donate the contents. I can find no words to adequately describe this nation; I cannot praise them enough. I leave it to God the Blessed and Exalted to bestow His special favour upon them. May God protect you all and keep you steadfast in these bastions. ((۴۰۳

(October ۱۹۸۲ (۲۵ Mehr ۱۳۶۱ AHS ۱۷

I must thank the people of Qum, the great ladies of Qum, who, at a time when we are forced to confront the superpowers and other corrupt powers who are attacking Iran on all sides, are active behind the lines just as the warriors are in the front lines. You are active on two fronts, on one you are fashioning yourselves and your young ones, and on the other you are supporting those at the war fronts. What you are doing is worthy of thanks; it is very valuable and carries much weight before God the Blessed (and Exalted. (۴۰۴

(March ۱۹۸۳ (۲۲ Isfand ۱۳۶۱ AHS ۱۳

These people in the streets and bazaars, these people in the provincial towns, cities and villages, they are the nation; they are the ones helping the war effort, helping behind the

lines. It is their women, their children, all of them together who are busy rendering a service. They are not tired. What is there to be tired of? Should they turn away from (Islam?! (۴۰۵

(August ۱۹۸۳ (۲۶ Murdad ۱۳۶۲ AHS ۱۷

If it were not for your efforts, along with those of your noble brothers and sisters at the war fronts and behind the front lines who through their particular form of sincere devotion attracted Almighty God's special favour, which power and which weapon of war could save the Islamic Republic and your beloved country from this raging tidal wave which the East and West, hand in glove with its satellites, created in the hope of (submerging it? (۴۰۶

(February ۱۹۸۵ (۱۸ Bahman ۱۳۶۳ AHS ۷

While acknowledging my own weaknesses and failures, I should like to express my gratitude and appreciation to the dear warriors who through their valour and martyrdom-seeking spirit defended their Islamic homeland, and with their pure blood have lit up the path to freedom for all the captive nations. Also to the honourable mothers, fathers, sisters, brothers and spouses on the home front who have risen up in support of the dear combatants, sparing no effort in the sacred defence of Islam and their Islamic country. Indeed, I thank the entire nation of great and committed (people who form an active presence on all scenes. (۴۰۷

(September ۱۹۸۵ (۱۰ Shahrivar ۱۳۶۴ AHS ۱

You ladies should bear in mind that just

as it is necessary for the men at the fronts to push forward and spearhead the battle, (so too it is necessary for you to help on the home front. (۴۰۸

(March ۱۹۸۶ (۱۱ Isfand ۱۳۶۴ AHS ۲

A very significant sum of money donated by the esteemed Iraqi ladies has been received. May God assist them further in their service to Islam and to the dear combatants who are sacrificing their lives to eliminate the wickedness of the powers and their vile dependants. I ask Almighty God to grant health and happiness to all. ((۴۰۹

(December ۱۹۸۷ (۲۸ Azar ۱۳۶۶ AHS ۱۹

The crimes perpetrated against women and the plots devised against them by imperialism and the Pahlavi regime

Loss of self–esteem and Westernisation

Loss of self-esteem and Westernisation

They disseminated propaganda with the aim of making you ladies lose your self-esteem and of Westernising you. Beauty products had to come from the West, the latest fashions had to be brought in from the West, and you had to change every day in keeping with the changes in fashion. Everything of yours came from the West. This .(is what they propagated and everyone fell into this habit (of copying the West

If word arrived that in England, for example, such and such was the fashion, and then all previous models would have to be discarded in favour of the new one. When they were designing a dress for Farah, for her coronation I think it was, the designers flew back and forth many times at immense cost all for the sake of one dress! What

is amusing then is that according to the newspapers, she used to say ‘our children !!’share their clothes, the younger wearing the elder’s hand-me-downs

This said by someone who sends her designers abroad three times simply to get the design right, and spends I don’t know how much, ۱۵۰,۰۰۰ tumans or so, on the design of just one dress! What was their aim behind all this? They simply wanted to shut your (eyes (to other things). (۴۱۰

(May ۱۹۷۹ (۱۲ Urdibihisht ۱۳۵۸ AHS ۳

They (the Pahlavis) completely did away with promoting human values in Iran, replacing them instead with values from the West. And it wasn’t the good Western values they proceeded to spread among us, rather the corrupt ones. It was perhaps during the period of the son (Muhammad Riza) that most of our spiritual values were destroyed. But in his time (the time of the father, Riza Shah), one could say the oppression was more noticeable. They tormented the women more then, as indeed (they did all the people. (۴۱۱

(July ۱۹۷۹ (۱۱ Tir ۱۳۵۸ AHS ۲

I can say that during the reigns of this father and son, our ladies suffered more than any other segment of society. Perhaps most of you cannot remember what they did to the ladies in the time of Riza Shah, what calamities they created on the plea of wanting to make Iran like Europe, of wanting to modernise Iran and bring half of its

(population into society. You have no idea what they did to the ladies. (۴۱۲

(July ۱۹۷۹ (۱۱ Tir ۱۳۵۸ AHS ۲

As long as these ladies (I am not referring to you ladies, you are of the people, I mean the other ladies) continue to direct their attention to such things as fashion that must come from the West - the latest mode there having to be copied here - as long as they keep imitating the West, they will not enjoy any self-esteem nor be independent. If you want to be independent, if you want to be seen as, or rather if you want to be a truly independent nation, you must stop imitating the West. Don't even hope for (independence before you can do this. (۴۱۳

(September ۱۹۷۹ (۱۷ Shahrivar ۱۳۵۸ AHS ۸

All the things they used to pervert our youth were gifts from the West. Their plan was to devise the means to pervert both our men and our women, to corrupt them and (thus prevent them from their human development. (۴۱۴

(September ۱۹۷۹ (۲۲ Shahrivar ۱۳۵۸ AHS ۱۳

Those who want to see women as playthings in the hands of dissolute men are traitors. Women should not be tricked, they shouldn't imagine their station in life calls for them to come out into the streets dressed up and made up, with no veil and (scantily dressed. This is not the role of women; this is the role of a doll. (۴۱۵

February ۱

(Bahman ۱۳۵۸ AHS ۱۲) ۱۹۸۰

For during this past half-century of blackness and bondage, this opprobrious Pahlavi era, the poisonous pens of the misguided and the words of benighted speakers sought to give women the status of a commodity, and those women who were vulnerable were drawn to centres that the pen is ashamed to mention.

Anyone wishing to know something of these crimes can refer to the newspapers and magazines of the Riza Khan era, to the poems of the blackguards and scoundrels of that period, that corrupt period from the compulsory unveiling of women onwards. One can find out about the social gatherings of those days and the centres of corruption that existed.

Shame on those people. May the pens of such intellectuals be broken. Do not think that the crimes perpetrated on the plea of freedom for women and freedom for men had nothing to do with the plans of the world-plunderers and the international criminals. (۴۱۶)

(May ۱۹۸۰ (۱۵ Urdibihisht ۱۳۵۹ AHS ۵

Another thing about which I have spoken on previous occasions is that they instilled in us the idea that it was either the European culture or nothing at all. If a young man or lady were to dress from head to toe in European fashion, this showed that they were really somebody, whereas if they were to dress like the other Muslims, they would be considered extremely backward. European styles were the criteria, the type of clothes one wore,

these determined backwardness or progressiveness. Everything we used had to be (from the West. They turned us into a country of consumers. (۴۱۷

(March ۱۹۸۲ (۱۷ Isfand ۱۳۶۰ AHS ۸

Those who can remember those days know only too well what this criminal traitor did with the aid of his perfidious agents who had no homeland, and what measures they took to lead the innocent women astray, to turn them into consumers and drag them .into corruption in order to expedite the success of their plans

It is enough for the present generation, who did not experience those black days, to look at the books, poems, writings, plays, songs, newspapers and magazines of that period and the centres of corruption, the gambling houses, liquor stores and cinemas which are all vestiges of those times. Alternatively, they can speak to those who lived through that period and ask them what acts of oppression and betrayal were carried out against women, this segment of the population that nurtures human beings, in the (guise of advancing their position. (۴۱۸

(April ۱۹۸۲ (۲۵ Farvardin ۱۳۶۱ AHS ۱۴

When you looked at society, at men and women both, you saw that it was their appearance that determined their worth: what kind of clothes they wore, how they were tailored, what kind of make-up they wore. Whoever dressed better and with greater chic was held in higher esteem by the people. A woman who copied the European style of dress and

make-up commanded more respect and admiration from most other women than (those who didn't. The value system was based on the material. (۴۱۹

(December ۱۹۸۲ (۵ Dey ۱۳۶۱ AHS ۲۶

Throughout the not-too-distant past, especially in the recent centuries, we were deprived of progress in any form. Perfidious statesmen, and the Pahlavi family in particular, along with the dissemination of propaganda discouraging domestic achievement and instilling in the people a lack of self-worth and a feeling of self-contempt, worked together to stop us doing anything that would ensure our .development

They imported goods of every sort, preoccupying the men and women, particularly the young generation, with all kinds of make-up, styles and luxury goods imported from abroad. They kept them busy with infantile games, made them feel they had to compete with one another socially, turned them into ardent consumers - which is a sorrowful tale in itself - sought to corrupt the youth, who are the active members of a society, by opening centres of fornication and by inflicting scores of other similar adversities upon us, all with the sole intention of keeping our country in a state of (backwardness. (۴۲۰

(June ۱۹۸۹ (۱۵ Khurdad ۱۳۶۸ AHS ۵

Unveiling

Unveiling

The clergy say this shameful unveiling (of women), this 'movement of the bayonet',(۱) is detrimental to the country both in a material and spiritual sense and is prohibited by the laws of God and the Messenger. The clergy say this basin-shaped cap,(۲) the cast-off of the foreigners, brings

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Soldiers were ordered to tear apart women's veils on the street with their - -۱

.bayonets

In December ١٩٢٨, Riza Shah imposed on the Iranian nation a Uniform Dress law, – –٢ which made it obligatory for men to wear a round peaked cap–––similar to a kepi––– which became known as the Pahlavi cap. This measure – like much else in his programme of 'reform' – was doubtless inspired by the example of Ataturk, who had, in November ١٩٢٥, enacted the notorious Hat Law, which provided the death penalty .for all who refused to don European headgear

shame to an Islamic country, is damaging to our independence and is forbidden by .God's law

.Kashf al-Asrar p. ٢١٣

Of course, they regard the civilisation and advancement of the country as being dependent upon women's going naked in the streets, or to quote their own idiotic words, turning half the population into workers by unveiling them (we know only too well what kind of work is involved here). They will not agree to the country's being .administered rationally and in accordance with God's law

.Kashf al-Asrar p. ٢٢۴

A government which, contrary to the laws of the land and everything considered just, appoints a group of predatory animals as police in every town and city to fall upon chaste Muslim women, who have committed no crime, and by force of the bayonet to tear their veils from their heads and confiscate them, to kick these defenceless women causing some of the pregnant ones amongst them to miscarry their innocent, unborn babes, we call a tyrannical government, and say assisting or working with it in .any way is tantamount to blasphemy

We say a dictatorial government is an oppressive one, and those who work for it are tyrants and oppressors. If you have anything to say on this matter do so, so that their .infamy may be added to

The oppressed masses of Iran today also abhor the agents of the dictatorial regime of that day who so mistreated their innocent women and children the way they did, and perpetrated such shameful

injustices against them. Indeed, whoever regards them as decent, honourable people is himself devoid of honour and justice. Those newspapers that back the oppressive actions of the runaway dictator, the most painful of which is the unveiling of women, .are actually aiding the savage principles of dictatorship and should be burnt in public

.Kashf al-Asrar p. ۲۳۹

When men see that the police, instead of keeping the peace, use their boots and bayonets to force their innocent women to remove their veils or to establish brothels, and that they themselves are mistreated so that the disgraceful basin cap (Pahlavi cap) can be imposed on them, do you still expect them to accept taxes as the ?legitimate right of the state

.Kashf al-Asrar p. ۲۵۰

These lascivious animals who, on the plea of wanting to develop the country, engage in bacchanalian revelry with the young daughters of the people, continue to persist with this heinous policy of unveiling - which cast the modesty and correctness of our susceptible youth to the winds and was one of Riza Khan's biggest acts of treason against this country - oblivious to the fact that very soon, if God wills, the religious people will raise an iron fist and deliver them a blow such that it will knock these .feelings of lust right out of their foolish heads

.Kashf al-Asrar p. ۲۸۳

So where is the prosperity and happiness that this country has been so fortunate to have had so far? Yes, it amounts to nothing other than

p: ۲۵۹

a basin-shaped hat, the cast-off of others, the unveiling of women, which committed modesty and chastity to the flames, and several boulevards for which our resources .of wealth and moral excellence were forfeited

.Kashf al-Asrar p. ۲۹۲

They forced the women to attend certain gatherings. They forced the men to attend those corrupt gatherings they held with their wives and daughters. The situation was (the same in every city, even in Qum, the spiritual centre of the country. (۴۲۱

(December ۱۹۶۲ (۱۱ Azar ۱۳۴۱ AHS ۲

Twenty-odd years have passed since the scandalous forced removal of the Islamic veil took place. Check and see what you have done. You've put women into the (offices, and every office they've been put into has become paralysed. (۴۲۲

(December ۱۹۶۲ (۱۱ Azar ۱۳۴۱ AHS ۲

Why are the events of the ۷th January (۱۷ Dey)(۱) freely celebrated? These things create hatred. Don't make the country's king hated. We advise you not to turn the ۷th January into a day of celebration. We believe this to be a heinous act. Protect this (country. The events of ۷th January do not signify progress. (۴۲۳

(December ۱۹۶۲ (۱۱ Azar ۱۳۴۱ AHS ۲

God only knows how this nation of Iran suffered when he forced the women to remove their veils. The veil of humanity was rent asunder. God knows which women he dishonoured in this way, which people he humiliated. He forced the `ulama at bayonet-point to attend

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.Refer to footnote ۱ - -۱

celebratory parties with their wives, which they did with heavy hearts and which .ended with the people crying

Other people as well, different groups in turn, were invited and obliged to attend parties with their wives. This was the freedom for women, which Riza Shah enforced. He used bayonets and the police to compel the respected people, the merchants and the `ulama, to attend these parties on the excuse that he himself had organised them. At some of these celebrations - as the regime called them - the people cried so much that those agents with a sense of shame regretted having forced them to (attend. (۴۲۴

(January ۱۹۷۸ (۱۹ Dey ۱۳۵۶ AHS ۹

Could any Muslim agree with this scandalous uncovering of women? The women of Iran have themselves risen up against the Shah and given him a punch in the mouth with the cry: "We don't want to live this way! We want to be free!" To which this good-for-nothing replies: "But you are free! The only thing is that you cannot go to school (wearing a chador or head-covering!" You call this freedom? (۴۲۵

(February ۱۹۷۸ (۲۹ Bahman ۱۳۵۶ AHS ۱۸

Today is ۷th January (۱۷ Dey), I can remember, as perhaps this man (the Shah) does, indeed anyone of our age may recall what wickedness this man (Riza Shah) perpetrated around this time. Such pressure he put this nation under, such repression; what disgraceful acts were

carried out against so many honourable women because of him; so many .miscarriages occurred around the time of ٧th January

Such acts of aggression this man's agents and executioners perpetrated against the men, how outrageously they violated the rights of the women and dragged them from their homes. These are the deeds your father perpetrated; they are beyond description. His true character will be evident in the next world; we could not understand him properly while he was in this world, we could not understand what (kind of an animal he truly was. (۴۲۶

(January ۱۹۷۹ (۱۷ Dey ۱۳۵۷ AHS ۷

God only knows what this father and son(۱) have done to this country of ours. Throughout its history Iran has not witnessed the likes of such acts of treason. All the monarchs throughout the ۲,۵۰۰ years or more of monarchical rule in Iran were traitors; even those who were reputed to be good were traitors, yet their treachery did not reach the bounds which that of these two did. Indeed, no one really knows to what bounds Riza Shah and his son's treachery did in fact reach, the extent of their .crimes was huge, but the extent of their treachery was even greater

What scenes we witnessed during the reign of Riza Khan, a reign that perhaps most of you cannot remember. In Qum and indeed in all the towns and cities in accordance with the wishes of those who instructed him and

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.Referring to Riza Shah and his son Muhammad Riza Shah – -۱

in the name of kashf-i hijab, he violated that which is inviolable in Islam; he violated that which is sacrosanct to the believers and to our respected women. What his agents did to our veiled ladies! How they treated them! They tore off their chadors and scarves and confiscated them. I myself witnessed these scenes, and you have witnessed what this son did to this country on the plea of creating a 'great civilisation'. ((۴۲۷

(March ۱۹۷۹ (۱۷ Isfand ۱۳۵۷ AHS ۸

You have no idea what they did to the ladies of Qum. There was a police chief there, I don't know if he's still alive or not, who treated the women very badly. One day, so it was said, he had a nosebleed, as he sat there with blood dripping from his nose, his eyes fell on a lady wearing a chador or a scarf. Paying no heed to his nosebleed, he jumped up and attacked her. This is how they treated the women in those days, and in this recent period you yourselves witnessed what they did to this nation, what killings (they perpetrated in all cities, what calamities they brought about in Qum alone. (۴۲۸

(March ۱۹۷۹ (۸ Farvardin ۱۳۵۸ AHS ۲۸

News came from villages, towns and cities that could not be repeated. Our ladies had information that blackened the face of history. You don't know what events took .place here, in Qum, the spiritual centre

You have no idea what a spectacle they created, how they brought the women out (and forced them to attend parties celebrating the unveiling. (۴۲۹

(April ۱۹۷۹ (۳ Urdibihisht ۱۳۵۸ AHS ۲۳

The goal was to pervert not to reform. The goal was to stop the country from developing. Thus, from this we can deduce that the unveiling which Riza Khan pursued in imitation of Turkey and the West and in accordance with the mission with (which he had been assigned was against our country's interests. (۴۳۰

(May ۱۹۷۹ (۲۶ Urdibihisht ۱۳۵۸ AHS ۱۶

You must realise that all the inhabitants of our country were subjected to pressure. During that period, when the former ruler (Riza Shah) took steps to enforce the unveiling and drag the nation into depravation and ruination, perhaps Qum, and Tehran too, suffered more as a consequence than anywhere else. Pressure, however, (was brought to bear on the people everywhere. (۴۳۱

(June ۱۹۷۹ (۲۳ Khurdad ۱۳۵۸ AHS ۱۳

He did things that caused much opprobrium, like the unveiling. You have no idea what a calamity the unveiling at that time was for the people; you can't imagine what his agents did to the people and the women causing much public discontent. But their power was great and people had no leadership, they couldn't do anything in the face (of such power; the grudges, however, were many. (۴۳۲

(May ۱۹۷۹ (۶ Khurdad ۱۳۵۸ AHS ۲۷

You may not remember most of what went on, but

I can remember what they did at the time of Riza Khan in the name of uniformity of dress and unveiling, how the taboos of this country were torn apart, how they bullied and how miscarriages occurred as a result of their attacking the women in order to rend their chadors from their heads. (۴۳۳)

(November ۱۹۷۹ (۱۴ Aban ۱۳۵۸ AHS ۵

In the final years of my period in Qum, perhaps it was in my last year there just before the uprising of the ۱۵th Khurdad,(۱) I heard that the government was planning for some women to gather at the tomb of Riza Shah and commemorate the unveiling of women.(۲) Some government officials in Qum came to see me and I told them each to inform their ministries that were this plan to be carried out, I would call on the nation to hold a day of national mourning for those killed in the massacre perpetrated by the regime at the Gauhar Shad mosque.(۳)

They reported what I'd said to them and subsequently the government changed its plans. Be that as it may, the circumstances that the regime had created were in direct contradiction to what the nation had to do. (۴۳۴)

(September ۱۹۸۰ (۱۹ Shahrivar ۱۳۵۹ AHS ۱۰

The goal behind the unveiling affair was not, as they purported, to bring the women, say ten million women, into society and get them involved in social affairs. Rather it was an order that they had received from

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۱- - Refer to footnote ۷۷.

۲- - Parades and celebrations were planned to commemorate ۷ January ۱۹۳۵ (۱۷ Dey ۱۳۱۴ AHS), the day the law calling for the unveiling of women was implemented in Iran.

۳- - In late ۱۹۳۵, Riza Khan gave orders for strict enforcement of his decree requiring men to wear Western headgear and the Islamic veils of women to be removed. This move angered the people and prompted opposition from the clergy. Ayatullah Hajj Aqa Husayn Qummi, a religious leader of Mashhad, travelled to Tehran in protest. He

set up residence in the vicinity of the shrine of `Abd al-`Azim and when the people heard of his arrival, they rushed from all areas of Tehran to the shrine to see him. The gathering of people there worried Riza Khan, and he gave orders that the residence of Ayatullah Qummi and the shrine be surrounded and no one be allowed to enter. When news of this occurrence reached Mashhad, the people held a large gathering in the new courtyard of the shrine of Imam Riza (pbuh) and immediately orders were given to shoot those gathered there. After this event, Bahlul, a famous preacher of Khurasan province, called the mourners of those murdered in the incident to come together at the mosque of Gauhar Shad, part of the shrine complex in that city. Upon hearing of this second large gathering, Riza Khan ordered that machine-gun fire be used to disperse the crowd and that mercy be shown to no one. Police in Mashhad, along with the infantry, entered the mosque and massacred several hundred people. The bodies of the martyrs and even the wounded were then mercilessly loaded onto trucks and taken out of the city where they were buried in a mass grave. The site of this grave is known as the "seat of carnage."

.abroad and which they carried out with the intention of leading us into captivity

Perhaps none of you can remember the affair, you may have been too small at that time, but the bitter taste of the unveiling, which later Riza Khan's son called creating 'free men and free women' remains in my mouth. You don't know what they did to the esteemed ladies, indeed to all segments of the society. Merchants, tradesmen and clergymen all were forced to attend parties (celebrating the unveiling) along with their .wives; if they refused, they were beaten and subjected to verbal abuse

Their aim was to use the women as a preoccupation for the youth so that they would not get involved in fundamental issues. They employed different methods to stop our youth and our academics from pondering their own situation and that of their country, the unveiling, with the disgraceful acts they perpetrated, being one of them. Respectable women were mistreated, clergymen likewise, agents even approached the late Mr. Kashani and told him he had to attend the parties too, but he sent them .away, protesting that they were only obeying orders, with a flea in their ear

In towns and villages everywhere throughout the country the story was the same. The deeds they perpetrated in Qum were so opprobrious they defy description. And this was all in order to bring the young people, the gullible young people, men and women, together socially and preoccupy them with

one another, so that they became indifferent towards the fundamental problems .facing the country

They created centres of fornication and other forms of corruption for the same reason; from Tehran to Tajrish hundreds of these centres were opened. So as you see they used the women, and consequently our youth, our people, did not attend to (the basic problems, as they should have, neither the men nor the women. (۴۳۵

(September ۱۹۸۰ (۱۹ Shahrivar ۱۳۵۹ AHS ۱۰

Through the ignominious scheme for the unveiling of women devised during the reign of that dim-witted thug Riza Khan, they conspired to change this beloved segment of the population whose role it is to develop society, into one that would corrupt society. And their plan was not aimed only at you ladies. It also sought to corrupt the young men too by luring them into centres of corruption, and to train them in such a way that were their country to fall into the hands of others they would remain indifferent or (even assist in its capitulation. (۴۳۶

(March ۱۹۸۱ (۲۵ Isfand ۱۳۵۹ AHS ۱۶

Those of you who say the Riza Shah period was better than the present,(۱) what was life like for you at that time? Not only you, but our late Shaykh(۲) too, may God's blessings be upon him, what was his situation at that time? The late Shaykh `Abdulkarim Ha'iri wrote a letter to Riza Shah about one affair, which may have been the unveiling, but he

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Referring to comments made by a group of simple-minded people who, using the - -۱ excuse of some inadequacies, cast aspersions on the fundaments of the Islamic .republic system

The late Ayatullah al-`Uzma Hajj Shaykh `Abdulkarim Ha'iri Yazdi (۱۸۵۶-۱۹۳۵) is - -۲ considered to be one of the most outstanding maraji' of the Shi`a. Initially he began his studies in Yazd and then in the holy cities of Baghdad, Karbala and Najaf (`Atabat

`Aliyat). Studying alongside such eminent scholars as Sayyid Muhammad Faysharaki, Mirza Muhammad Taqi Shirazi, Mirzayi Bozurg Shirazi and Akhund Khurasani, he achieved the noble rank of ijtihad and successfully initiated religious classes in Karbala. In ۱۹۱۲ he travelled to Arak and brought high repute to the theological centre there. In ۱۹۲۰ he visited the holy city of Qum with the intention of making a pilgrimage. Whilst there, local `ulama insisted on his remaining in order to establish a religious learning centre. Many distinguished jurisprudents have received training and education from his classes, they include Ayatullah al-`Uzma Sayyid Muhammad Taqi Khansari, Ayatullah al- `Uzma Sayyid Ahmad Khansari, Ayatullah al-`Uzma Sayyid Sadruddin Sadr, Ayatullah al-`Uzma Shaykh Muhammad `Ali Araki and Ayatullah al-`Uzma Sayyid Muhammad Riza Gulpaygani. Among his students was the founder of the Islamic Republic of Iran, Ayatullah al-`Uzma Imam Khomeini. His eminence Ayatullah Ha'iri was able to retain his extremely modest way of life even when he was recognised as the marja'-i taqlid and much has been related with regard to his moral and ethical virtues. The grave of this magnanimous and honourable scholar is situated .by the holy shrine of Hazrat Ma'suma (pbuh) in Qum

didn’t receive a reply. However, his prime minister told him his concerns had been reported to His Imperial Majesty to which the latter had retorted: ‘He had better mind (his own business.’ (۴۳۷

(March ۱۹۸۲ (۱ Farvardin ۱۳۶۱ AHS ۲۱

Perhaps I know better than most the problems, which beset this country throughout the reigns of this father and son, for there are not many, like me who have lived long enough to witness events in both eras. Most of you ladies will not be able to remember the period of Riza Shah, perhaps there are only a few among you who can .recall those sad times

During that era, on the plea of wanting to make one half of the population of Iran (i.e. the women) active members of society, that villainous scoundrel perpetrated the crime of the unveiling, and instead of making half the population active, to a great extent he paralysed the other half, that is the men. Those dolls he and his regime created and put in all the offices, simply prevented others in the office from working effectively, and those they put on the streets led our youth astray and robbed them of their activeness. They claimed to want to bring Eastern civilisation into Iran, but in the (process, they destroyed the great Islamic civilisation in the country. (۴۳۸

(March ۱۹۸۲ (۲۲ Isfand ۱۳۶۱ AHS ۱۳

The oppression suffered by the esteemed ladies of Iran under the taghuti Pahlavi regime was

not suffered by the men. Those ladies who felt obliged to act in accordance with Islamic principles, who accepted the precepts Islam laid down for them and dressed .accordingly, suffered in different ways under both Riza Shah and Muhammad Riza

I can remember what happened to the ladies during the time of Riza Shah, and it's a good thing that you cannot, for what occurred was so horrendous it defies description. One cannot begin to put into words the oppression suffered by this class of the nation during the period of that corrupt shah, nor determine the extent of the .pressures they were subjected to and the tragedies they were made to endure

Under Muhammad Riza the situation changed and the depth of the crime deepened. While under Riza Shah the women were bullied, pressurised, beaten, arrested, had their chadors ripped off them and their hair pulled, Muhammad Riza took a radical stand against women's modesty, indeed against everything in Iran, the women being .just one aspect

Each of them adopted his own special method, devised his own particular plot to drag the women into corruption and rob our society of its modesty and decency. Praise God though, the Iranian women resisted, and apart from a group of their relatives or women infatuated with the West or connected to the regime, the rest of the sisters (resisted this onslaught. (۴۳۹

(April ۱۹۸۴ (۱۹ Farvardin ۱۳۶۳ AHS ۸

The undertaking to remove the veil of modesty from the heads

of virtuous Muslim women was spurred by carnal desires and is now rampant in the (country at variance with religion and the laws, yet no one utters a word against it. (۴۴۰

The year ۱۹۴۶

At that time the propaganda was such that women did not dare come out dressed the way they should (according to Islamic precepts). Those who wanted to keep their hijab either did not leave their homes at all or they came out only when darkness had fallen, and crept surreptitiously from one place to another. As we observe, everything (else was the same. (۴۴۱

(August ۱۹۸۵ (۵ Shahrivar ۱۳۶۴ AHS ۲۷

Women's entry into rubber-stamp parliaments and other assemblies

Women's entry into rubber-stamp parliaments and other assemblies

From the time this ignorant, despicable government(۱) came into power, its target has been Islam. In the newspapers they wrote in big, bold print that they had given women the right to participate in elections, but this was just a devilish ruse to deflect public criticism from the true intention, which was to eliminate Islam and the Qur'an (from the process.(۲

Consequently, when we first met here to discuss the issue,(۳) our minds were initially distracted by the matter of women's participation. Later, after studying the issue more closely, we realised that it was not about women, this was only a minor point; it (was about opposing Islam. (۴۴۲

(March ۱۹۶۳ (۱۰ Farvardin ۱۳۴۲ AHS ۳۰

Imam's telegram to the Shah

Imam's telegram to the Shah

In the Name of God, the Compassionate, the Merciful

,His Imperial Majesty

Greetings and good wishes. According

.The government and cabinet of Amir Assadollah `Alam - -۱

Laws governing Provincial and County Council elections were announced by the - -۲ national press on ۸ October ۱۹۶۲ (۱۶ Mehr ۱۳۴۱ AHS) and the headlines read: 'Women Given the Right to Vote'. On the face of it the laws were not in contradiction with Islam, but the regime planned to cover up its true intentions which were to eliminate the qualification which stipulated that candidates and voters were to be Muslim, and to replace the policy of taking oaths on the Holy Qur'an with another which stipulated swearing in on a 'Holy Book'. In addition to this assault on Islam, the regime also planned to officially approve pseudo-religious activities instigated by the imperialists. Any objections to their scheme were labelled as opposition to the legal rights and freedom of women. The new laws, promulgated by the Shah's regime on ۶ October ۱۹۶۲, were seen as a prelude to increased participation in public life by the Baha'is and eventual abolition of the Constitution of ۱۹۰۶. After a prolonged campaign against the laws in which Imam Khomeini took a prominent part, they were annulled by the .government on ۲۸ November ۱۹۶۲

When the newspapers carrying this report reached Qum, the maraji' and high- - -۳ ranking religious leaders such as Imam Khomeini held a meeting that same evening in the home of the late Ayatullah Murtaza Ha'iri (eldest son of the late Shaykh `Abdulkarim Ha'iri) to hold discussions and exchange views. As a result of this meeting, the religious leaders sent telegrams to the Shah who passed on the .responsibility of replying to the Prime Minister

to that which has been published in the newspapers, the government has not made Islamic qualifications a prerequisite for candidates and voters in the elections for the Provincial and County Councils, and has given women the right to vote. This is of great .concern to the religious authorities and other Muslims

As Your Majesty knows, the well being of this country lies in the preservation of Islamic decrees and in the people's peace of mind. Therefore, it is requested that you order for those issues, which contravene the official religion of this country to be excluded from the programmes of the government and political parties so that you (will be the recipient of the Muslim nation's prayers. (۴۴۳

Ruhullah al-Musawi

(October ۱۹۶۲ (۱۷ Mehr ۱۳۴۱ AHS ۹

Telegram to Assadollah `Alam

Telegram to Assadollah `Alam

In the Name of God, the Compassionate, the Merciful

.Tehran - The Honourable Mr. Assadollah `Alam, Prime Minister of Iran

This long recess of the Parliament proves that the government is considering procedures, which are against divine laws and clearly contradict the constitutional law. Know for certain that any violation of Islamic and constitutional laws, as well as those enacted by the Consultative Assembly (Parliament), will make His Excellency and the government seriously accountable before Almighty God, the Muslim nation .and the law

The entry of women into Parliament, Provincial and County Councils and Town Councils contravenes the indisputable laws of Islam,(۱) the interpretation of which, according to the text of the Constitution, is given over to the learned

It is clear that Imam’s view expressed here concerns the entry of women into – –۱ Parliament during the period of the Shah with all its concomitant corruption, and takes this into account along with the political and economic circumstances of the time. Otherwise, as this book demonstrates only too well, not only did he not consider women’s participation in social and political affairs to be a violation of religious law, he .actually encouraged it

.ulama and the maraji', no one else having the right to interfere`

The jurists of Islam and the Muslims' maraji' have issued an edict forbidding it. Such being the case, women's franchise and right to be elected at any level contravenes Article ۲ of the Supplementary Constitutional Law. Similarly, the National Consultative Assembly's Electoral Law ratified in Rabi' II ۱۳۲۵ deprives women of the right to vote or be voted for in Provincial and County Council and Town Council elections. Refer to Articles ۷ and ۹ of the Provincial and County Council Bill and Articles ۱۵ and ۱۷ of the Municipal Law. Thus, granting the women such a right would be an infringement of .the law

Likewise the abrogation of the qualification that electors and candidates must be Muslim, which is stipulated in the said law, and replacing the policy of swearing the oath on the Holy Qur'an to one which stipulates swearing on a 'holy book', are an infringement of the said law, are dangerous for Islam and the independence of the country, and have been carried out either unintentionally or, God forbid, with malice .aforethought

Now that His Majesty has referred the learned `ulama's request to the government, and has passed on the responsibility for dealing with this matter to your government, it is expected that, in compliance with the unassailable laws of Islam and the country, this matter be rectified as soon as possible, and that you are careful to avoid a

.repetition of anything similar

If the honourable prime minister is uncertain about anything, he can do us the honour of visiting us here in Qum so that any ambiguity can be removed in his presence, and he can be notified of matters which are in the interests of the country but which .cannot be put down on paper

Finally, I would like to remind you that the learned `ulama of Iran and the major centres of Shi`ite learning, along with other Muslims, will not remain silent on issues that contravene the inviolable shari'a laws. Through the power and strength of (Almighty God, issues that contravene Islam will not become official. (۴۴۴

(October ۱۹۶۲ (۲۸ Mehr ۱۳۴۱ AHS ۲۰

The opinion of the maraji'–i taqlid and the Grand Ayatullahs of the Qum religious seminary on the decree concerning the Provincial and County Council elections which opposed both shari'a and statute law

The opinion of the maraji'–i taqlid and the Grand Ayatullahs of the Qum religious seminary on the decree concerning the Provincial and County Council elections which .opposed both shari'a and statute law

In the Name of God, the Compassionate, the Merciful

There is no power and no strength save in God the Almighty

Because the government of Mr. `Alam has, by means of legislation, with surprising haste and without first giving due thought to the articles of the constitutional law, granted women the right to vote and be voted for in elections, it has become necessary to notify the Muslim nation of Iran of a few points so that they know under what conditions and what kind of governments they are living. Thus, we would like to :draw the public's attention to the following

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The Interior Minister in a proposal presented to the Prime Minister wrote: "As you – are well aware, in the preamble to the constitutional law it clearly stipulates that each citizen of the country is entitled to participate in the approval and supervision of public affairs, and according to Article ۲ of the constitutional law, the National Consultative Assembly represents all the inhabitants of the country of Iran who participate in the .political and economic affairs of their homeland

Consequently, excluding the class of women from the voting process is not only impermissible according to the constitutional law and its supplement, but in view of the phrase 'each citizen of the country' in the preamble to the law and the phrase 'all .the inhabitants of the country' mentioned in Article ۲, it contravenes these as well

The Cabinet has approved the deletion of paragraph one of Article ۱۰ and paragraph two of Article ۱۳ of the National Consultative Assembly Electoral Law, and also the (qualification 'male' from Articles ۶ and ۹ of the Senate Electoral Law."(۱

Additionally, the Interior Ministry has been charged with the duty to obtain authorisation for this legislation when Parliament convenes. Thus it is necessary to .explain the problems with the above argument

a) – If the participation of women in elections can be reconciled with the constitutional law, as the Interior Minister and the Cabinet too apparently seem to think it can, then the approval of the Cabinet is meaningless, for

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۱– – The Cabinet had assumed charge of the legislative process following the .dissolution of Parliament by royal decree the preceding year

it is as if they were approving the participation of men in the elections. If, on the other hand, it is correct to seek their approval, then it is obvious that in the opinion of the .Cabinet the participation of women is at variance with the constitutional law

b) - If the non-participation of women is in their eyes contrary to the constitutional law, then the Cabinet's act of commissioning the Interior Minister to obtain authorisation for this legislation when the deputies convene has no basis, and if it needs authorisation, then it is obvious that the government views the participation of women as being contrary to the constitutional law. Wouldn't it have been better had the Cabinet not employed a little thought and deliberation before introducing ?legislation which gives rise to such clear contradictions

The preamble to the constitutional law does not constitute a part of the law; it is - ۲ simply the words of the shah of the time and does not carry any legal weight. However, the Interior Minister, either for want of sufficient deliberation or in order to deceive, has used it to draw his conclusions. However, had he studied it to the end before doing so, then it would have been made clear to him that according to that same preamble, women do not have the right to participate in elections because it is written therein: 'Now that the National Consultative Assembly, in conformity with our '.holy intentions, has convened

This being the case, if the participation of women was envisaged, then how could the ?Parliament open ‘in conformity with our holy intentions’ without their presence

So it is obvious that women did not have the right, and this phrase makes it clear that the first session of Parliament was held in conformity with the Shah’s intentions, for .women did not participate

From the previous explanation it is evident that the meaning of ‘all the inhabitants – ۳ of the country’ in Article ۲, is not that which the Cabinet understands it to be. Rather its meaning is that the representative for Tehran represents the entire nation, as does .the representative for Qum

They do not represent their own constituency as stipulated in Article ۳۰ of the supplement to the constitutional law. The reason behind this claim lies in the fact that more than ten classes of the population do not have the right to vote even though they also form ‘all the inhabitants of the country.’ Thus, they must accept that either depriving these other groups of participation is unconstitutional or the participation of .women is

Supposing there is a mistake in the interpretation of this article, according to Article – ۴ ۲۷ of the Supplementary Constitutional Law, the explanation and interpretation of the law is one of the prerogatives of the National Consultative Assembly, which the .ministers do not enjoy

It is the opinion of the government that women and other excluded groups have – ۵ the constitutional

right to participate in elections. Thus, from the beginning of the constitutional period up to the present all the parliaments have been formed in contravention of the constitutional law and were illegal because women and more than ten other groups have, according to the Electoral Law, not been allowed to participate, and this .contravenes the constitutional law

In this case it becomes necessary to point out many irregularities, which stem from :that

a) – All the laws effective in the country from the beginning of the constitutional period .to the present were null and void and must be declared to be so

b) – In the view of Mr. `Alam's government, the Constituent Assemblies that have been convened were unconstitutional and were consequently null and void. According .to the law, to make such a claim is a crime and the person making it must be indicted

c) – The government of Mr. `Alam is illegal, as were all the governments formed since the beginning of the constitutional period up to the present. Consequently, an illegal government has no right to issue decrees or anything else, on the contrary its interference in the country's affairs and its handling of the treasury is a crime and is .subject to prosecution

d) – According to the government of Mr. `Alam, all the agreements signed with foreign governments, among them oil agreements, are null and void, and this must be .declared to be so to the nation

The deletion of the first paragraph of Article – ۶

and paragraph ۲ of Article ۱۳ of the National Consultative Assembly Electoral Law ۱۰ approved in Shawwal ۱۳۲۹ AS, and the deletion of the qualification 'male' from paragraphs ۶ and ۹ of the Senate Electoral Law approved on ۱۴ Urdibihisht ۱۳۳۹ (۴ May ۱۹۶۰), based on the preamble to the constitutional law and Article ۲ of this law, is illegal, and the government has no right to do this because it itself has no basis in the law. Additionally, the government does not have the right to annul legislation approved by the Parliament, and according to the text of Article ۲۸ of the Supplementary Constitutional Law, the executive power will always be separate and distinct from the .legislative power

This lists the illegal aspects of an illegal law. This law also contravenes Article ۲(۱) and .Article ۲۷ of the Supplementary Constitutional Law

Despite the pressures and difficulties that the government has imposed and will further impose on them, and the insults that it will continue to hurl against them, the clergy consider it their religious and moral duty to point out to the Muslim governments and people both the advantages and the harm that may ensue from .these actions

They consider it incumbent on them not to withhold their friendly advice from the authorities and, in the face of this worrying suppression of the press and police repression, whereby people are carried off to prison and subjected to abuse and torture simply for printing or circulating a leaflet containing

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Article ۲ of the Supplementary Constitutional Law stipulates that no law is valid - -۱ unless the mujtahids (Islamic jurisprudents) exercise a supervisory role in the .Parliament, which they did not

advice and guidance, to let mankind know what these actions portend for this poor, weak and hungry nation, the signs of which are already becoming apparent one after the other.

The clergy observe that the government has made the official religion of the country a plaything, and in meetings it allows it to be said that steps have been taken to establish equal rights for men and women. Islam has stipulated what action must be taken against anyone who, because of his belief in equal rights for women, annuls the unequivocal and mandatory laws of Islam concerning inheritance, divorce and the suchlike.

The clergy observe that the pillars of this country's economy are crumbling; the market is on the verge of collapse as demonstrated by the ever-increasing number of files on bad debts. Likewise, the country's agriculture is tottering on the brink of ruin because while each province of this country should be able to meet the agricultural needs of the whole land, bills for the import of wheat, or, as was said to be the case recently, for flour, are approved every so often on the plea of the possibility of a drought or some other excuse, thus making the land, along with Iranian mills, idle.

Faced with this deplorable situation, the government, instead of trying to find a solution, keeps itself and the people preoccupied with issues such as women's franchise, with granting rights to women and bringing half the Iranian population into society and other

.such deceptions which will bring nothing but misery, corruption and fornication

The gentlemen don't realise that Islam shows a special regard for women in all aspects not found anywhere else. It has brought respect for their social and moral standing which prevents the kind of social mixing of the sexes that is incompatible with women's modesty and virtue, and this is not because Islam thinks, God forbid, that they are legally incompetent or they are prisoners. Is entering these parliaments ?the only sign of them not being incompetent

If such is the case then it must be said that all those in the land and naval forces, the officers and members of the security and police forces, the immediate members of the royal family and those under ۲۰ years of age are also among the legally .incompetent and prisoners

In their declarations of ۲-۳ months ago, the clergy foresaw this turn of events you are witnessing today and predicted that similar incidents would happen in the future, and .this they stated unequivocally therein

Now too today, they announce an even greater danger and express their grave concern about what the consequences of these attacks on the shari'a law and the Constitution may mean for the independence and economy of this country, indeed for .all aspects of this country's life

Consequently, the clergy hereby discharge the important duty they have in this matter, of which the entire nation is aware, and state most categorically that the government's recently

introduced legislation concerning the participation of women in elections has no legal .force according to both the shari'a and the constitutional law

Furthermore, despite suppression of the press, pressures brought to bear by the police and the prevention of the printing and publication of notices, such as this one, containing exhortations and facts, they will take steps to publish such notices to the best of their ability so that the governments cannot say we introduced legislation and the `ulama did not object. God willing, the clergy will take measures at the .appropriate time to stop this law being practised

The nation of Iran also opposes this kind of legislation, as demonstrated two-three months ago, when the pressure and intimidation were a little less, in the telegrams and communications sent from all around Iran in which they declared their acceptance of the Islamic `ulama's authority and called for the annulment of the government's illegal legislation concerning the Provincial and County Council .Elections

The government in turn acceded to the nation's request and turned the matter over to the Parliament. However, now that it has gained sway over the nation through imprisonment, persecution and abuse of the clergymen and pious elements in society, the government is, with blatant disregard for the laws of Islam, the Constitution and electoral laws, adopting measures the consequences of which are dangerous and .alarming for Islam and the Muslims

May God awaken our governments from this sleep of ignorance and have mercy on the

.Muslim nation and country

O Lord we complain to Thee for the loss of our Prophet, peace and blessings be upon him and his descendants, for the absence of our Imam, the multitude of our enemies, the fewness of our number and the domination of life and circumstances. Then greet Muhammad and his family, assist us in all affairs by quick victory from Thy side, to eradicate pain and ennui and to provide us with aid and power that Thou cherish, for you are the Lord and Master of rights to unveil. We are from God and to Him is our)return.(١

Murtaza al-Husayni al-Langarudi, Ahmad al-Husayni al-Zanjani, Muhammad Husayn Tabataba'i, Muhammad al-Musawi al-Yazdi, Muhammad Riza al-Musawi al-Gulpaygani, Sayyid Kazim Shari'atmadari, Ruhullah al-Musawi al-Khomeini, Hashim)al-Amuli, Murtaza al-Ha'iri. (۴۴۵

)March ۱۹۶۳ (Isfand ۱۳۴۱ AHS

What is there for this "developed nation" to learn? What do you think? What's your opinion? Do you really think that words are sufficient? Can development result from sending a few women to the Majlis (Parliament)? Have the male members of the Majlis actually accomplished anything for you so far which leads you to believe that your women may now do so? We believe that sending women to the Majlis will result in nothing but immorality, and we believe that in ten, twenty or thirty years' time you will see that we were right. We in no way oppose women's progress, but we do oppose fornication and

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From the Mafatih al-Jinan (Keys to the Gardens of Paradise) a standard collection - -۱ of Shi`ite prayers compiled from Bihar al-Anwar (Oceans of Light) and other sources .(by `Abbas Qummi (d. ۱۹۴۰-۱

(other such sinful deeds. (۴۴۶

(April ۱۹۶۴ (۲۶ Farvardin ۱۳۴۳ AHS ۱۵

Those lords seated in their palaces speak of ‘the developed nation’; does a ‘developed nation’ die of starvation?! `Ali, upon whom be peace, the emir of Islam, used to eat barley bread, but now they spend five hundred thousand or one million tumans, if not more, for the receptions arranged in honour of their masters; and all they ever talk about is the ‘development’ programme! They maintain that our country is on a par with advanced countries, but how can the admission of a few women to Parliament cause a country to be developed?(۱) You won't put the country right by (implementing Israel's policies. (۴۴۷

(April ۱۹۶۴ (۲۱ Farvardin ۱۳۴۳ AHS ۱۰

Claims made about equal rights for women

Claims made about equal rights for women

The ruling regime (of the Shah) in Iran infringed upon the holy Islamic laws and is now set to violate the unequivocal and mandatory laws of the Qur’an. The honour and dignity of the Muslims are about to be violated and through legislation, which contravenes shari’a, law and the Constitution, the tyrannical regime means to put .chaste women to shame and humiliate the Iranian nation

The tyrannical regime intends to introduce legislation and implement equal rights for men and women, in other words it means to trample underfoot the incontrovertible and mandatory laws of Islam and the Most Noble Qur’an. They want to force ۱۸-year-.old girls to do military service and drag them to the barracks

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According to the precept "Reforming the Electoral Law" - one of the underlying - -۱ principles of the Shah's "White Revolution" - both the right to vote and the right to be elected to the Majlis had been given to women. In the first election to follow the

"White Revolution" a number of women from the Royal Court and upper classes entered the Majlis as parliamentary representatives. These included: Showkat Jahanbani, Farukhrow Parsa (the wife of General Shirinsokhan), Hajar Tarbiyat, .Mehrangiz Dowlatshahi and several others

At the point of the bayonet they mean to force young, chaste Muslim girls into centres (of fornication. (۴۴۸

(AHS ۱۳۴۱) ۱۹۶۲

They yet again espoused equal rights for women in all aspects, which means in effect trampling underfoot the unequivocal and mandatory laws of Islam and disclaiming some clear Qur'anic ordinances. Afterwards, they again saw that this was the cause of certain resentment, objection and difficulties and so once more they denied the issue; it was disclaimed by the minister in one place and by the commanding official in (another.(۱

In the press it was quite explicitly reported that women's conscription was in the process of being legislated. Nevertheless, when they saw that the matter gave rise to opprobrium and that the people and even the regime's henchmen were truly perturbed, again they said that it was a lie.(۲) Indeed, they wanted to open a lawsuit (because of it - a most foolish, ludicrous intention.(۳) (۴۴۹

(March ۱۹۶۲ (۱۰ Farvardin ۱۳۴۱ AHS ۳۰

This year (۱۹۶۲) was a bad year because these events took place, and yet it was a good year because you gentlemen, by confronting oppression gave new life to Islam. Had you not shown resistance, God knows that by now they would have fully executed all of their evil schemes. It was your resistance which caused them to deny their former intentions, whereby they said: "Of course divorce is a man's prerogative, (when did we ever say otherwise?"(۴

Whilst one voice from the "People's

Imam Khomeini, in his New Year declaration of ۱۹۶۳ (۱۳۴۲ AHS) entitled "The - -۱ Clergy of Islam Does Not Hold New Year Celebrations This Year", objected very strongly to the legislation calling for the compulsory conscription of eighteen-year-old

girls for military service. As a result of this objection, despite the fact that this news had already been published and that speeches and interviews had already been given on the radio, the Shah and his government were forced to deny what they had formerly said. In fact the Shah denied the validity of the news reports on two different occasions before the end of that month. Jahangir Tafazzuli, Minister of State in charge of publications and broadcasting, in an interview he gave, described the news concerning women's conscription as totally unfounded. Refer to the speeches delivered by the Shah on ۱ April ۱۹۶۳ (۱۲ Farvardin ۱۳۴۲ AHS) in Mashhad and ۲ April ۱۹۶۳ in Birjand; also refer to the ۱۱,۰۵۶th issue of the Ittila`at newspaper dated ۳۱ March ۱۹۶۳ (۱۱ Farvardin ۱۳۴۲ AHS).

۲- – Tehran evening press, ۱ April ۱۹۶۳ (۱۲ Farvardin ۱۳۴۲ AHS), the Shah: ". . . A publication has recently reported that they are trying to conscript eighteen-year-old girls for military service, how ridiculous! We are in no way short of military personnel. Such falsities are a sign of the weakness of those who are responsible for fabricating this news. Our girls must continue their education and pursue their female responsibilities. We have enough people to safeguard the security of this land."

۳- – The publication of Imam Khomeini's declaration, and the determined stance taken by him in opposition to the conscription of young girls, left the Shah with no alternative but to request that the judiciary make the necessary enquiries and prosecute those responsible for circulating such news. In turn, the judicial system filed a lawsuit against the movement's leadership and proceeded to arrange for its arrest, although this never actually amounted to anything. It is worth mentioning that the official who actually delivered the summons to Imam's house, entered the building with tearful eyes saying: "They have ordered me to obtain Imam's signature for this letter and I feel that as a follower of Imam I must apologise for this." He left the house however, without having obtained a signature. (Quoted from the memoirs of Hujjat al-Islam wal Muslimin Hajj Sayyid Ahmad Khomeini).

۴- – By adopting the blanket phrase "full and equal rights" the ground was laid for the elimination of Islam and the propagation of Western culture. The granting of women's divorce rights was initially denied by the Shah, his Prime Minister and other officials. However, several years later during Hoveyda's premiership a law was ratified in Parliament entitled "The Family Protection Law" according to which women were

permitted to divorce their husbands on the approval of the law courts. The rulings of the judges of these courts were not recognised by Islamic law according to which a husband is able to endorse a women's right to divorce on condition that this .stipulation has been included in the marriage vows

Party"(۱) can be heard advocating full and equal rights, another voice from the other Party asks: "When did we say that divorce is a woman's prerogative?" Hence, on one occasion they espouse equality in all spheres of life, but on another they advocate something quite different. Again they speak in similar terms with regard to inheritance and women's conscription, advocating one thing one minute and denying it the next. As for women's conscription, we read about it in your (the Shah's) very own newspapers, which write whatever the security forces dictate to them. (۴۵۰)

(March ۱۹۶۲ (۱۰ Farvardin ۱۳۴۱ AHS ۳۰

The clergy observe that the government has made the official religion of the country a plaything, and in meetings it allows it to be said that steps have been taken to establish equal rights for men and women. Islam has stipulated what action must be taken against anyone who, because of his belief in equal rights for women, annuls the unequivocal and mandatory laws of Islam concerning inheritance, divorce and the suchlike. (۴۵۱)

(March ۱۹۶۳ (Isfand ۱۳۴۱ AHS

I must draw the honourable gentlemen's attention to the past and present actions of the tyrannical regime. In the past, it abused Islam and the Qur'an, and tried to put the Qur'an in the same category as other misguided books. Now, with the announcement of equal rights, a number of the mandatory and unequivocal laws of Islam will be effaced. Recently, the justice minister abolished the

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۱- - In the year ۱۹۶۰ (۱۳۳۹ AHS), a time of international political upheaval, the Shah was compelled to reconsider his style of government and his domestic policies. He therefore called on his Prime Minister, Dr. Iqbal and his Royal Court adviser `Alam to form two political parties called "The National Party" (Hizb-i Melliyun) and "The People's Party" (Hizb-i Mardom) both of which were to give the appearance of being mutual rivals. In ۱۹۷۴ however, when the "National Resurgence Party" (Hizb-i Rastakhiz) was founded by the Shah himself, the two aforementioned parties were

.abolished

(requirement that judges be Muslim and male. (۴۵۲

(April ۱۹۶۳ (Urdibihisht ۱۳۴۲ AHS

The tyrannical regime imagined that with this talk about equal rights it could open the way for advancing its evil goal, which is to deliver the final blow to Islam. But they (didn't count on the reaction they would have to face. (۴۵۳

(May ۱۹۶۳ (۱۲ Urdibihisht ۱۳۴۲ AHS ۲

It is necessary for me to point out to the respected gentlemen that there is every indication the tyrannical regime intends to disregard mandatory and unequivocal Islamic laws and perhaps, God forbid, take even more drastic measures. Repeatedly in their meaningless, absurd speeches they have spoken openly about equal rights for men and women in all political and social aspects, which would involve changing some .ordinances of the Most Noble Qur'an

Yet when they came up against strong objections from the Muslims, they made excuses worse than the offence itself and hypocritically denied the whole issue. They don't realise that we know them only too well, and have no confidence in what they (say. (۴۵۴

(May ۱۹۶۳ (۱۲ Urdibihisht ۱۳۴۲ AHS ۲

One thing is certain – if, gentlemen, you take a look at the Baha'i almanac of two or . . . three years ago, you will read: "`Abdul Baha(۱) advocates equal rights for men and women"; and this is the line that has been adopted by them. Then the ignorant Mr. Shah also steps forward and talks of equal rights for men and

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Abbas Effendi, the celebrated `Abdul Baha (۱۸۴۴-۱۹۲۱), son of Mirza Husayn `Ali` – -۱ (Baha'ullah) became the leader of the Baha'is after his father. He was amongst the British government's active spies who actually worked for the British in Palestine. The services rendered by `Abbas Effendi to the British government made him worthy of a

knighthood and the title of ‘Sir’. `Abdul Baha published Ta'alim-i Baha'iyyat (The Teachings of Baha'ism) in which he addressed the issue of full and equal rights of the .sexes

women! You poor wretch, they have purposely set you up so that they can say that you are a Baha'i, and so that I in turn denounce you as an unbeliever and you are (finally got rid of. Don't continue in this way. (۴۵۵

(June ۱۹۶۳ (۱۳ Khurdad ۱۳۴۲ AHS ۳

We have evidence that suggests that the tyrannical regime, due to its evil nature and to meet its own needs, is set on fundamentally destroying Islam. The armed attacks on the centres of religious jurisprudence; the aspersions cast on the good name of the maraji' and the jurisprudents of Islam; the imprisonment and persecution of students of the Islamic schools; the disrespect shown the Most Noble Qur'an and .other sacred things, all clearly point to this

The announcement of equal rights for men and women in all aspects, the annulment of the requirement that candidates and electors must be Muslim and male, and the (abolition of the same requirement for judges, are other patent signs. (۴۵۶

(May ۱۹۶۳ (۱۶ Urdibihisht ۱۳۴۲ AHS ۶

Beware the wrath of Almighty God. If because of your(۱) silence Islam is dealt a blow, you will be responsible before God and the Muslim nation. "Scholars must, through (their knowledge, challenge a heresy, otherwise God's curse will be upon them."(۲

Express you loathing for this equal rights idea and your repugnance for the participation of women in social affairs, which will give rise to numerous acts of corruption. Assist the religion

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.Addressing the `ulama of Islam - -۱

.Usul al-Kafi, Vol. ۱, p. ۵۴, the book Fazl al-ilm - -۲

of God and remember, “If ye will aid (the cause of) God, He will aid you and plant your .(feet firmly,” (Qur’an ۴۰:۷

Do not let the police and others intimidate you, for they, like you, have a duty to perform and they are compelled to do what they do. If the truth be told, many of them (actually support you and despise the regime. (۴۵۷

(May ۱۹۶۳ (۲۸ Urdibihisht ۱۳۴۲ AHS ۱۸

Conscription of girls into the military

Conscription of girls into the military

Do not deceive our girls and carry them off to the barracks; do not betray the honour of the Muslims. Will you once again deny this bitter reality, now that it is being practised, as you did previously saying that those who espouse such a notion should be prosecuted? Do you deny the atrocities, which took place during the twenty-fifth anniversary celebrations (for the Shah’s rule) and the thoroughly benighted things (you did therein? (۴۵۸

(April ۱۹۶۷ (۲۷ Farvardin ۱۳۴۶ AHS ۱۶

They invite and encourage girls to join the Literacy Corps and then declare that first they have to do military service. When they see the matter gives rise to opprobrium, they begin to deny it and in the press it is announced that the bill for female conscription is in the process of being prepared. Even then they continue to deny it (and resort to preposterous excuses. (۴۵۹

(May ۱۹۶۳ (۱۲ Urdibihisht ۱۳۴۲ AHS ۲

Mixing of the sexes

Mixing of the sexes

It is a good idea for you to

compare the time the boys and girls of our country spend learning matters of worship and religious culture with the time they spend together in the cinemas, theatres, dance halls and swimming pools, and on other such activities which have torn the veil of modesty from them and smothered the spirit of piety and valour in them, so that it is made clear just what you consider to be time wasted and what you consider to be .time well spent

Kashf al-Asrar, p. ١٩۴

The result they obtained from the Sepah Salar School, which they made the school of theology, was unfavourable. Students there who were to qualify the following term as clergymen and to go out into society to purify the morals and spirit of the future generations were forced into a line to exercise and dance with half-naked girls. Now too, as long as the schools are in the hands of the government and its agents, the .same sorry state of affairs will persist

Kashf al-Asrar, p. ٢٠١

The clergy say that these coeducational schools, mixing young girls and lustful young boys, destroy chastity and manliness. They are both a material and spiritual detriment .to the country and are forbidden according to God's command

Kashf al-Asrar, p. ٢١٣

Islam shows a special regard for women in all aspects not found anywhere else. It has brought respect for their social and moral standing which prevents the kind of social ,mixing of the sexes that is incompatible with women's modesty and virtue

p: ٢٨٩

and this is not because Islam thinks, God forbid, that they are legally incompetent or (they are prisoners. (۴۶۰

(March ۱۹۶۳ (Isfand ۱۳۴۱ AHS

If the religious leaders have influence, they will not permit the Parliament to come to such a miserable state as this; they will not permit the Parliament to be formed at .bayonet-point, with the ignominious results that we see

If the religious leaders have influence, they will not permit girls and boys to wrestle .together, as recently happened in Shiraz

If the religious leaders have influence, they will not permit people's innocent daughters to be under the tutelage of young men at school; they will not permit women to teach at boys' schools and men to teach at girls' schools, with the resulting .corruption

If the religious leaders have influence, they will strike this government in the mouth; they will strike this Parliament in the mouth and chase these deputies out of both its (houses! (۴۶۱

(October ۱۹۶۴ (۴ Aban ۱۳۴۳ AHS ۲۶

Instead of thinking up ways to improve the economy, to prevent the bankruptcy of . . . the respected traders, to provide bread and water for the destitute during the winter months ahead and to find employment for the young graduates and others in society, the ruling clique is bent upon destructive measures referred to above and upon such measures contributing to moral corruption as the employment of women teachers for boys' high schools and men teachers for girls' high schools, upon insisting on employing women in government

(offices to spread corruption. (۴۶۲

(October ۱۹۶۴ (۴ Aban ۱۳۴۳ AHS ۲۶

Islam prevents lustful behaviour. It will not tolerate men and women going swimming together half-naked in the sea. During the period of the taghut, such things occurred and the women would then go into the towns dressed in their bathing costumes. Today, if they did such a thing, the people would skin them alive. The people are Muslim, they won't allow men and women to frolic in the sea together the way they .used to

This is their idea of civilisation. This is the kind of civilisation they want, the kind of freedom. They want the Western form of freedom, which allows men and women to .go swimming together in the sea half-naked

This is the kind of civilisation that those gentlemen want. This is the kind of civilisation that was imposed on our country under the former regime, whereby men and women could swim together in the sea and the women could enter the seaside resorts with .hardly any clothes on, and the people would not dare say a word

We know what to do with them today should they try to do such a thing. Indeed the government has taken measures to prevent it. According to the Interior Minister, a stop has been put to such behaviour, and if the government does not stop it, the .people will

Do you really think the people of Mazandaran or Rasht

will allow a repeat of such behaviour on their beaches today? Are the people of Bandar Pahlavi so incapacitated that they would allow men and women to go into the sea and carry on as they did at that time? Do you really think the people will let them ?do such things

This is the kind of civilisation and freedom that they want. They want to be free to gamble, they want to see men and women frolicking together half-naked and doing (other things together. (۴۶۳

(June ۱۹۷۹ (۷ Tir ۱۳۵۸ AHS ۲۸

Once again those venal writers are at work, their pens hired to lead our youth astray. Some of the newspapers have even turned to this problem of the beaches and the shameful activities, which normally go on there, saying to stop them, would be .reactionary

Nowadays it seems civilisation consists of nothing other than men and women frolicking about together in the sea, and anything short of this is reactionism. Civilisation, it seems, entails the youth spending nearly all their time at the cinema, for (it to take over their lives, all their ideals and desires to be found therein. (۴۶۴

(July ۱۹۷۹ (۳۰ Tir ۱۳۵۸ AHS ۲۱

In the summer they would get the resorts by the seas and lakes ready to attract the young. Men and women would mix together freely there, making use of the facilities, which were available free of charge, and doing whatever they wanted. This wasn't

something that developed naturally; it was all part of a special plan, a plot devised to stunt the natural and human development of the young people by keeping them busy (with such pursuits. (۴۶۵

(July ۱۹۷۹ (۳۰ Tir ۱۳۵۸ AHS ۲۱

One of the things they encouraged at the seaside was the mixing of the sexes. They didn't do this out of wanting our youth to enjoy themselves; rather their aim was to (drag them into corruption. (۴۶۶

(July ۱۹۷۹ (۳۰ Tir ۱۳۵۸ AHS ۲۱

The mixing of the sexes at the seaside was one such plan. The people must try . . . hard to stop it themselves. The police and government must prevent it. Let the radio be used to propagate against it and to advise the people of its pernicious and (corrupting nature. (۴۶۷

(July ۱۹۷۹ (۳۰ Tir ۱۳۵۸ AHS ۲۱

A man (I don't know who) at the seaside was quoted in a magazine as saying that segregating men and women was a disgrace, that civilisation meant boys and girls (playing together in the sea!! Is this what civilisation is?! (۴۶۸

(July ۱۹۷۹ (۳۱ Tir ۱۳۵۸ AHS ۲۲

These akhunds(۱) won't let men and women frolic about together in the sea. These akhunds won't let these young people of ours be free to frequent bars, casinos and (houses of ill repute. (۴۶۹

(September ۱۹۷۹ (۱۷ Shahrivar ۱۳۵۸ AHS ۸

The pretence of women's freedom during the regime of the taghut

The pretence of women's freedom during the regime of the taghut

The tyrannical regime, which grants

۱- - Refer to footnote ۱۰۴.

freedom to no one in this country and which for years has deprived the nation of freedom in order to advance its aims, thought that on the plea of granting women freedom, it could deceive the Muslim nation and implement Israel's malicious goals. (Oh Muslim nation! I have repeatedly warned you of the danger, and do so again. (۴۷۰

(May ۱۹۶۳ (۱۲ Urdibihisht ۱۳۴۲ AHS ۲

It's all too easy to talk about 'men's freedom' and 'women's freedom', but will it be achieved by mere words? And anyway, do men themselves really enjoy 'freedom' in this country that you now want to offer 'freedom' to women? Exactly what is it men (are free to do? (۴۷۱

(May ۱۹۶۴ (۲۵ Urdibihisht ۱۳۴۳ AHS ۱۵

To speak of freedom for women in a country whose people in these past ۵۰ years of despotic Pahlavi rule have not had even a whiff of freedom, is both ludicrous and (deluding. (۴۷۲

(January ۱۹۷۸ (۲ Bahman ۱۳۵۶ AHS ۲۲

It is the Shah's regime, which by immersing the women in immoral issues actually strives to prevent their freedom; Islam is strongly opposed to this. This regime has trampled on the freedom of women and destroyed it, just as it has that of the men. Like men, women too have filled Iranian jails. It is this corruption, which threatens and (endangers their freedom, and we want to free them from this. (۴۷۳

(May ۱۹۷۸ (۱۶ Urdibihisht ۱۳۵۷ AHS ۶

Unfortunately, women have suffered

from victimisation in the past, notably in two periods. The first was during the Age of Ignorance, the period before the advent of Islam. During this time, women were oppressed; they were treated like animals, even worse than animals. Then Islam came and bestowed its blessings on mankind, it dragged women out of that state of .oppression, it pulled her from that slough of ignorance

The second period when women have been oppressed occurred in our Iran, during the reigns of the former Shah (Riza Khan) and his son (Muhammad Riza). In the name of wanting to liberate women, they oppressed the women; they committed outrages against them. They dragged them down from that position of honour and esteem that they occupied, from that spiritual position that they enjoyed, making them instead .mere objects

In the name of freedom, freedom for women and freedom for men, they deprived men and women of their freedom. They corrupted our women and our youth. The Shah (Muhammad Riza) believed women should be 'ravishing and beguiling' as he put it. Of course it was because he had allowed the animal aspect of his nature, the base animal aspect with its concern for the physical, for the material, to overcome him that .he viewed women as such

Accordingly, he pulled women down from their position as human beings to the level ,of an animal, and on the plea of wanting to give women status

he dragged her down from the status she had to a lower one. He turned women into (dolls, whereas women are human beings, great human beings. (۴۷۴

(May ۱۹۷۹ (۲۶ Urdibihisht ۱۳۵۸ AHS ۱۶

The Shah speaks of freedom for women, freedom for which women? Today in Iran women of character, who are seeking their basic human rights and who make up the majority of women in Iran, are all opposed to the Shah and are demanding his .overthrow

All of them know that freedom for women in the Shah's logic means dragging them down from their status as human beings and treating them as nothing better than objects. Freedom for women in the Shah's way of reasoning means filling the prisons with Iranian women who are not prepared to yield to the moral degradations he (promotes. (۴۷۵

(December ۱۹۷۸ (۲۴ Azar ۱۳۵۷ AHS ۱۵

During their reigns, Riza Khan and Muhammad Riza Khan vulgarised women, dragging them down from that status they once enjoyed, doing the same to the men and youth too. Numerous centres of corruption were created for our youth. In the name of freedom, in the name of progress, in the name of civilisation, they dragged .our youth into corruption. In the name of freedom, they deprived us of all freedoms

Those who lived through the Riza Khan period understand perfectly well what I am talking about, they witnessed for themselves what we were put through and what our respected

women were put through, just as those who lived through Muhammad Riza's era saw what went on then. With deceptive words and bombastic terms, they set our country on a course for destruction. And worse than everything else, much worse, was the .fact that they corrupted our youth

Our human resources were put in a state of backwardness because of them. Women during the time of Riza Shah and Muhammad Riza Pahlavi were oppressed creatures and did not know it. It is doubtful that women were subjected to as much oppression during the Age of Ignorance as they were during the reigns of these two men, or as .much degradation

In both periods (the Age of Ignorance and under the Pahlavis), women were oppressed. In the first, Islam came and rescued them from their bondage, and in this period too I hope that Islam will be able to take their hands and save them from the (maelstrom of abjectness and oppression. (۴۷۶

(May ۱۹۷۹ (۲۶ Urdibihisht ۱۳۵۸ AHS ۱۶

The Pahlavis had no intention of granting the ladies freedom, because during their . . . rule the men weren't given it either. Neither the ladies nor the men were free. They (saw freedom to lie in allowing other things, all of which were corrupt. (۴۷۷

(July ۱۹۷۹ (۱۱ Tir ۱۳۵۸ AHS ۲

They claimed to have freed half the population, but on the plea of doing this, they deprived the entire population of

(freedom. (۴۷۸

(July ۱۹۷۹ (۱۲ Tir ۱۳۵۸ AHS ۳

With deceptive words and bombastic terms, in the name of this and that, they destroyed the power of our youth. How they harped on about wanting 'free men and free women', how 'everyone in the country is now free, the peasants are no more, (now they are farmers'. (۴۷۹

(July ۱۹۷۹ (۱۴ Tir ۱۳۵۸ AHS ۵

It is that kind of freedom that you want. The kind through which you can nurture indifference in our youth so that they have no interest in what goes on. The big powers can come and take all our resources and they are too preoccupied with enjoying themselves to care. Places were opened to provide for their enjoyment, bars and cinemas were opened and young men and women were encouraged to go there together. Thus, in the name of freedom, they dragged both into corruption. Our country was plundered, but those who were free, those who acted with licence, were (indifferent. (۴۸۰

(August ۱۹۷۹ (۲ Shahrivar ۱۳۵۸ AHS ۲۴

They purported that they had created free men and free women, and, for example, that they had freed some fifteen million women. But what kind of freedom was it that they gave? Were the men free that they were going to make the women free? What kind of freedom did these 'free men' and 'free women' enjoy? What kind of freedom ?did any of us enjoy

Yes, in

some areas there was freedom, in frequenting the centres of corruption, which the regime encouraged. Those women and young men who were in the same class as them were free in those centres to do whatever they wanted. On these beaches, you .all know what went on. The people there acted with licence

This is what being a ‘free woman’ and a ‘free man’ meant. Otherwise, which section of the press was free at that time to speak out? Which one of you was free to utter a word? That which they wanted to be free was corruption and that which brought corruption, affliction and that which brought affliction. During these few years they (destroyed our youth. (۴۸۱

(September ۱۹۷۹ (۲۵ Shahrivar ۱۳۵۸ AHS ۱۶

When you look at it, you see that the women realised what kind of circumstances the previous regime wanted to bring about for them in the name of creating ‘free women and free men’, and that this talk of freedom was just a sham, a deceptive ruse. During his (the Shah’s) reign, nobody was free, neither men nor women, the press nor the .radio

True freedom did not exist, just plenty of talk and propaganda about it. The kind of freedom they envisaged for our country - and today too some of the writers are suggesting the same - was the kind that dragged our young boys and girls into corruption, the kind that I

call an ‘imported freedom’, an ‘imperialist freedom’, a gift the imperialists give to (countries they want to make dependent. (۴۸۲

(September ۱۹۷۹ (۲۶ Shahrivar ۱۳۵۸ AHS ۱۷

The clergy are not against progress, but they are against Muhammad Riza’s kind of progress. They are against this civilisation, this ‘gateway to civilisation’, which destroyed everything, we had. They are against this ‘free men and free women’ idea that he espoused, not freedom per se. Freedom is one thing, but should it be of the uncontrolled kind that causes harm? Does freedom mean allowing people to do (whatever they want, regardless of the consequences? (۴۸۳

(September ۱۹۷۹ (۲۶ Shahrivar ۱۳۵۸ AHS ۱۷

The bit of freedom that existed in our country during these periods was a pernicious, corrupting freedom. It was the freedom to drink alcohol, the freedom to gamble, the freedom for men and women to frolic together on the beaches, the freedom to frequent those centres of corruption. It was in these things people were free; but they were not free to write a word against them (the Shah and his regime) or in the .interests of the country

They were not free to utter a word against him (the Shah). He was right when he talked about ‘free men and free women’, but what was this freedom they enjoyed? It was the kind they wanted, the kind I call an ‘imported freedom’, an ‘imperialist freedom’. It was all part of the

(plan. (۴۸۴

(September ۱۹۷۹ (۲۷ Shahrivar ۱۳۵۸ AHS ۱۸

At the time of that regime which ranted on about 'free men and free women', what activities did the women actually perform? All we saw them do was a few of them get together and go, in that shameful state, to the tomb of Riza Khan to thank him for having freed them. What freedom did he give them? What did he do? They don't think about the kind of freedom they were granted, or to what extent these people really .wanted the women or the men to be free

Yes, they wanted freedom; they wanted the kind that these people today with pens in their hands who write against Islam and against the clergy also want, and that is a .freedom dictated by the West and aimed at luring our youth into corruption

They (these writers) want the men and women to be free, the women to be free to attend gatherings as they used to, dressed the way the used to and acting the way they used to before the lecherous eyes of men. They want this kind of corruption that .drags both our sisters into corruption and our men and youth

They want all kinds of obscenities to be free. During this 'free women' period, which woman could speak out on current issues of concern? Which man could write a word about the sufferings endured by our nation at

the hands of foreign and domestic elements? Which section of our press was free? In ?what way were the radio and television free

In what way were the people, the youth, those at the universities and the seminaries free? Over these past ۵۰ years that I can vouch for, having witnessed what went on, society has been deprived of a true, beneficial freedom. We had nothing. The women weren't free to get involved in the affairs of society or to speak about the nation's problems. They weren't free to say a word about the problems besetting the nation because of the East and West, or the difficulties the nation had to suffer because of (the puppet governments. (۴۸۵

(September ۱۹۷۹ (۸ Mehr ۱۳۵۸ AHS ۳۰

So we have two types of freedom, one is the beneficial kind, which did not exist . . . during the period of these two criminals,(۱) indeed which was forbidden during their time. The kind of freedom they wanted to see prevalent was that which allowed women to go out into the streets dressed up to kill and, God forbid, behave however they liked with young men. This was the type of freedom they implemented, and it is (this type that is desired by those today who don't want Islam. (۴۸۶

(September ۱۹۷۹ (۸ Mehr ۱۳۵۸ AHS ۳۰

They limited freedom to one area and ranted on about 'free men' and 'free women', meaning that they were free

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.Riza Shah and Muhammad Riza Pahlavi – –۱

to frequent any kind of centre of corruption they pleased. On another front though there was suppression. Those who wished to write anything concerning the interests of the country or the interests of Islam were not free to do so, they were suppressed. ((۴۸۷

(October ۱۹۷۹ (۴ Aban ۱۳۵۸ AHS ۲۶

The women who demonstrated are the remnants of former problems, women whom the Shah brought into the arena as "free women" and whom he led to corruption. They prefer the former situation, which that corruption had brought about, those freedoms that the former regime wanted: freedom for the youth to do anything they .wanted, to embrace vice and to act indecently

But they saw that Islam does not consent to indecency and to actions, which drag the country into corruption and drive the nation into a state of backwardness. It was these women who came out onto the streets, with faces made up as everyone (observed, and demonstrated. (۴۸۸

(October ۱۹۷۹ (۹ Aban ۱۳۵۸ AHS ۳۱

What a ballyhoo they made about this 'free men' and 'free women' idea. What hype they and those parasites in the Imperial - I can't call it the National - Consultative Assembly and in the Senate made about it. What a fuss the SAVAK(۱) agents and the Shah's own agents made about the idea that now our country is free, we are 'free .'men and free women

And yet throughout the reigns of this father and

۱- - The bill for the formation of SAVAK, The State Security and Intelligence Organisation, was passed by Parliament in ۱۹۵۶ (۱۳۳۵ AHS) and the organisation was subsequently officially established in ۱۹۵۷ (۱۳۳۶ AHS). SAVAK's mission was to quash and confront any Islamic struggle or opposition to the regime. SAVAK was closely

linked to the intelligence agencies of both America and Israel (CIA and MOSSAD) and gradually it turned into a terrorist organisation. This institution, which in fact served as the CIA's headquarters, possessed several investigative and detective teams. In order to obtain information from those they had arrested, SAVAK would firstly send the latter to torture chambers, after which it would hand its captives over to rubber-stamp courts where, after the passing of a predetermined court verdict, the accused would be convicted and taken to horrendous prisons. The cruelty and callousness of SAVAK was so great that the Secretary General of Amnesty International, in a report made in ۱۹۷۵ stated: "No country in the world has a worse record in human rights than Iran . . . In order to obtain confessions, the torturers of SAVAK subject its captives to beatings and electric shocks. It employs all kinds of horrendous and inhumane methods to achieve its ends; the inflicting of agonising pain on the sexual organs and the sexual assault of the wives and daughters of the captives before the latter's very eyes, are but two of such atrocities perpetrated." The Shah was fully aware of SAVAK's practices. This organisation was abolished by Iranian Muslims in ۱۹۷۸ (۱۳۵۷ AHS) and its torturers were prosecuted in revolutionary courts.

son[1] - and especially this son who was a true heir to his father and who went even further than he in his policies - throughout the incumbency of these two criminals, you .can see that freedom existed for no one. No one was free to utter a word of truth

Freedom existed in the sense that they (the Pahlavis) were free to create whatever kind of corruption they liked in order to rein in the power of our youth. They did not harm the country's natural resources to the same extent they did its human resources. They incapacitated people, they destroyed (the power of) our youth. Our youth who were meant to serve this country were lured into places which did nothing .for them only stupefy their minds so that they could be of no service

All the centres of corruption were opened by them. They promoted them with great fanfare over their propaganda loudspeakers, aiding and encouraging our young people to frequent them and thus have no function. Their youth had to be interred there, the youth of our young people, it was taken off them, they were paralysed. These respected sisters who fell into their propaganda trap, who were prevented .from performing their human duty, became playthings in the hands of criminals

This was deplored by self-respecting individuals, by those who had not lost their human disposition. What they did to these respected ladies in the name of

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۱- - Riza Shah and Muhammad Riza Pahlavi.

(freedom is a source of great sorrow that will remain with us for all times. (۴۸۹

(December ۱۹۷۹ (۲۵ Azar ۱۳۵۸ AHS ۱۶

Complete texts of some speeches about the crimes perpetrated against women and the plots devised against them by imperialism and the Pahlavi regime

Complete texts of some speeches about the crimes perpetrated against women and the plots devised against them by imperialism and the Pahlavi regime

May ۱۹۷۹ ۱۶

Imam Khomeini's address to a group of ladies from Mashhad

In the Name of God, the Compassionate, the Merciful

First of all I must thank you respected ladies and apologise that you have to sit under this blazing sun. Both when I was abroad and here at home, I heard about the valuable activities carried out by the ladies of Mashhad. I am proud of such ladies. As I .see you are uncomfortable in this heat, I will keep my address short

I would like to turn to some of the actions carried out by governments or holders of power and shed light on some points, which may be obscure. Riza Shah came, carried out a coup d'état, overthrew the government of Iran and put himself in power.(۱) .After him Muhammad Riza took over

They carried out policies some of which at first may have appeared positive and beneficial to some naive people, and others in the name of reform or civilisation the pernicious nature of which was only too clear from the start. Such was the case with the programme for land reform. Initially they created such ballyhoo for this land reform programme(۲) saying things like 'we want this and

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During the reign of Ahmad Shah Qajar, a contract known as "The Contract of - -۱ Vusuq al-Dula" (the Prime Minister of the day) was concluded between Iran and

Britain (۱۹۱۹), according to which Britain was obliged to pay a loan of two million pounds sterling to Iran and was to be responsible for organising and administering the Iranian army. In effect, this contract rendered Iran a subject of British sovereignty whilst also serving to protect the country from Russia. Ahmad Shah Qajar, for reasons too lengthy to mention here, opposed this contract and thus the British government decided to remove him from their path - a task not too difficult for he was not very popular with the people anyway. Therefore, in ۱۹۲۰ (۱۲۹۹ AHS), a coup d'etat was staged by Riza Khan Mirpanj, military commander of a cossack unit in Qazvin, which not only resulted in Ahmad Shah's dethronement, but also paved the way for the overthrow of the Qajar dynasty and the establishment of the Pahlavi dynasty; and indeed, shortly afterwards, it led to Riza Khan being placed on the .imperial throne

Land Reform was one of the main principles of neo-colonialism, which was urged - -۲ on all the countries under the dominance of colonialism, from Latin America to Asia and Africa, and was implemented by the governments of these countries in a very similar manner. In ۱۹۶۲ (۱۳۴۲ AHS), the Shah launched the land reform programme as the first tenet of his six-point 'White Revolution,' later renamed the 'Shah-People Revolution.' This 'Revolution' was not a revolution at all, rather it was put into effect on the one hand to win the confidence of American capitalism; to show his approval of and co-operation with the new strategy; and to open a new market for the Western economy, and on the other to curb internal discontent and actually prevent a revolution! The reform programme, which was dependent on foreign, especially American investment, dragged the Iranian agrarian economy into bankruptcy, such that a few years after its implementation the country had been changed from a wheat exporter to a major wheat importer. In addition, as a result of the migration of villagers into the towns and cities and their attraction as a cheap work force to the industries and the service sector, over a period of eleven years from ۱۹۶۶-۱۹۷۷ (۱۳۴۵-۵۶ !AHS), ۲۰,۰۰۰ Iranian villages became uninhabited

that for the farmers and the peasant-landowner relationship no longer exists, all are '.farmers now

The newspapers wrote about it, the radios spoke about it, and it was talked about in speeches, all with a view to deceiving the people. But we knew what was really going on, and now the nation too has realised that it had nothing to do with reforms, they didn't want to free the peasants, they didn't want them and the indigent to prosper, rather the aim was to make Iran a market for America and ruin her agrarian economy so that she would depend on America for everything; a dependence which still persists today. They talked about land reforms but we knew it was really all about .weakening the country and dragging it into decay

Another example is this 'freedom for the classes, for women and men', this 'free men and free women' business. We all know that during the time of this father and son a repression existed that was perhaps unprecedented throughout the whole of the history of Iran. Neither men nor women were free. Everyone was subjected to .suppression; everyone suffered

One day celebrations were held marking the abrogation of capitulation (at the time of Riza Khan), and in the newspapers and in speeches given it was said we could do this because we were an advanced country, then another it was reinstated and immunity given to the Americans. This was in

obedience to what the power wielders decided should be done. Whatever the powerful class said should be done, others created a real fuss over. In the puppet parliaments noisy approval was made and the policies praised to the skies.

Two policies that were implemented at the time of Riza Khan in imitation of Ataturk (١) were uniformity of dress and the unveiling of women. Both were trumpeted over their (the regime's) propaganda loudspeakers and praised highly.

What accusations they levelled against those akhunds who opposed these policies, calling them liars and composing defamatory poems, which some of you may have heard but which cannot be repeated. Then we all realised that this unveiling policy was not one meant to do the women a service, rather by putting them under pressure and exerting force, they tried to destroy this segment of the population too.

They strove to stop them from performing that glorious deed which is theirs to perform, from executing those services that this segment wishes to render the nation, those valuable services which our ladies are entrusted to undertake, and prevent them from performing that most fundamental of services which it is their duty to render, that is training their children in whose hands the destiny of the country lies.

They feared lest in their laps children were brought up to be pious, Islamic and with a love for their homeland, and that even when these children entered the school system, they

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١- - Ataturk, Kemal (١٨٨١-١٩٣٨), Turkish general and statesman. He was first president of the Turkish republic when it was officially established in ١٩٢٣, and remained in power until his death, wielding almost dictatorial powers in his struggle to make Turkey a modern secular state. Known first as Mustapha Kemal, and then as Kemal Pasha, he took the name of Ataturk (= father-Turk) in ١٩٣۴.

still would not be able to change them, not even with all the propaganda they disseminated at the schools through the teachers and propagators they had installed there. Thus, their plan was to turn these ladies away from that great, fundamental .role they have and pretend that in so doing they had freed half the population of Iran

You saw what kind of freedom they gave the women (during the reign of Riza Khan), or perhaps most of you cannot recall that period, but I witnessed for myself what they did with the respected ladies of Iran, what pressures they subjected them to. I saw .(the bayonets they used to carry out this improper act (the unveiling

Then later, they decided to get results by taking from women their fundamental occupation, that of rearing their children, the only one in which they act according to their instincts. Of course, there is no objection to women taking up employment, sound employment, but we do not want a repeat of the way it was during the Pahlavi era. At that time, they did not have employment in mind for women, rather their aim was to degrade both men and women, pulling them down from that position they .occupy

They did not want a natural growth for either sex. They did not want our children to receive a sound upbringing, so they took steps to prevent this from the very beginning by depriving many of the chance

.to be raised in their mothers' laps, which are centres for a child's training

Then later, at the primary schools, there too they misguided the children and led them astray with their malicious propaganda and misleading books. Even later still, at the universities, their agents there did not let them develop properly, they did not allow training to be given that would produce genuine scholars or individuals committed to .the welfare of the country and to Islam

So from their policies, which we have seen were actually against our nation and in conflict with the interests of our country, like this capitulation affair, these land reforms and others, we realise that the goal was to pervert, not to reform. The goal was to stop the country from developing. Thus, from this we can deduce that the unveiling which Riza Khan pursued in imitation of Turkey and the West and in accordance with the mission with which he had been assigned was against our .country's interests

We saw that it was you who were active members of our society, who did this movement a great service. It was you who dressed the way you are here now, poured into the streets and helped our movement. If any of those who were brought up with their (the Pahlavis') form of training took part, it was a group of them who were closer to you in their way of thinking. Otherwise, those who were brought up with a

.Pahlavi mentality had nothing to do with this affair at all

Some of the men too played no role in this movement, but now they come forward and want to reap the benefits. Now that this oppressed class, this class that others deemed weak but who were, praise God, strong, this class that they referred to as the third class whereas in fact they are the first class and it is they themselves who are in the third or rather the seventh class in hell, have worked for the country, have smashed this great barrier, have opened the way, the gentlemen pour in from America and Europe wanting to partake of the fruits of their success. Some of the women too, who played no role in this affair, now think they can join in the victory .feast

But you class of people, may God preserve you, may God grant you happiness, you have no expectations. You continue to serve Islam as you did then, expecting nothing in return. It is those who had nothing to do with this affair, who did not make any sacrifices for the cause and lost no one, who are now coming forward with their ridiculous expectations, one wanting to become a minister, another a member of .Parliament and another something else

They are just building castles in the air, they had better come down to earth. What idle fancy it is they entertain thinking that now they can come and

reap the benefits for themselves after they sat comfortable at home or abroad while .others struggled

This nation is indebted first and foremost to this group of women sat here today, and the community they represent: the respected ladies of Mashhad and the other ladies of Iran. Among the men, it is to these workers, farmers, tradesmen, people from the universities and from our deprived classes that the nation owes a debt, for they were the ones who took our movement forward. Today, they do not aspire after the things .those who contributed nothing to this movement do

The latter have come forward now wanting to become the president for example or the prime minister. Those who were the mouthpieces of the former regime now want to return and participate. Today, everyone has become a revolutionary. Whoever comes to see me nowadays tells me: 'I was a combatant, I spent time in jail' etc. I know they are lying to me, but what can I say to them. You think I am unaware, but I know, I know only too well that most of you were servants of the regime and it's only .'now that you've become 'revolutionaries

No, you are not revolutionaries and will never be. At the first sign of trouble or, God forbid, defeat, you are the ones who will rush out there shouting long live so and so. Yes, we know what kind of

.people you are, you should correct yourselves and be a little bit careful

The government must do something for these workers who are of the weak and oppressed class, this class that you consider to be lower than you but who are in fact of a much higher station than you. You who have money in banks at home and abroad, who own companies and have businesses, what say do you have in the ?matter

It was these people who have nothing who got involved in this affair. One day the television showed these slum-dwellers of Tehran (at a demonstration), when one of them was asked what he was doing there he replied 'every morning we go to the demonstrations with our children.' It was these poor slum-dwellers who demonstrated and brought about this victory, the governments should do something for them. You opportunists who sat by and watched and who now come and try to .take advantage of the situation, you had better mind your own business

.(May God preserve this class of people (the deprived

May God keep you dear, respected ladies and grant you happiness. Please give my .greetings to all the ladies of Mashhad whom you represent

.I am the servant of you all

(Peace and blessings be upon you and also the mercy of God. (۴۹۰

(May ۱۹۷۹ (۲۶ Urdibihisht ۱۳۵۸ AHS ۱۶

September ۱۹۷۹ ۳۰

Imam's address to a group of female teachers and students from Mashhad, Amul and Abadan

In the Name of God, the

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Compassionate, the Merciful

I would like, first of all, to thank these young girls for their recitation, and all the sisters who have come from different areas, from Khorrasan, Amul and Abadan to be here .today. I am, God willing, your humble supplicant

We should analyse this matter to see what kind of freedom it was the former Shah had in mind - and what it is these people today who follow the same path want - and what role women played during his time and throughout other periods in our history. Those acquainted with the past hundred years of Iran's history know that in the most important movements, which took place before the Pahlavi era, such as the Tobacco Movement(۱) and the Constitutional Movement,(۲) women participated shoulder-to-.shoulder with the men

Women played an active role in the society and involved themselves, along with the men, in the political and social affairs of their country and in the problems that beset it. Just as the men rose up against the tobacco concession, which threatened to throw everything we had to the wind, so too did the women. In the Constitutional Movement also, just as the men were active, so too were the women. This was how it was before .the Pahlavi regime

During the period of its decline, in the movement started by the Muslims, by our nation, you all saw for yourselves that the women were in the vanguard. Their activities

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.Refer to footnote ۵۴ - -۱

The Iranian Constitutional Movement (۱۹۰۵-۱۹۱۱) greatly benefited from the - -۲ support and co-operation it received from such personalities as Akhund Mullah Muhammad Kazim Khurasani and Aqa Shaykh `Abdullah Mazandarani both maraji' of Najaf, and from Sayyid `Abdullah Bihbihani and Sayyid Muhammad Tabataba`i, two of Tehran's prominent `ulama. Akhund Khurasani issued a fatwa (decree) about the importance of the Constitution and in this way made the Constitutional Movement in

Iran indebted to him. Shaykh `Abdullah Mazandarani was one of Akhund Khurasani's close associates throughout the movement. A proclamation issued by these two religious scholars read: "The Constitution of each country limits and conditions the will of the ruler and the offices of government so that the divine ordinances and common laws based on the official religion of the country are not transgressed."

in this regard were even more valuable than those of the men, because when these sisters poured into the streets and demonstrated before the tanks and cannons with clenched fists, they doubled the resolve of the men.

When men see ladies coming and standing before tanks and cannons, it spurs them to make more of an effort. As we ourselves saw, these sisters played a very great role throughout this movement, and now that the regime has gone, we see that they participate in all affairs, in the campaign to reform and purge our establishments, in the crusade for reconstruction (Jihad-i Sazandeghi), in all these affairs they actively and freely participate.

Such was the situation before the Pahlavi era and such is the situation now, the details of which you know and therefore no explanation is needed. Now let's take a look at the time of that regime which ranted on about 'free men and free women', what activities did the women actually perform? All we saw them do was a few of them get together and go, in that shameful state, to the tomb of Riza Khan to thank him for having freed them.

What freedom did he give them? What did he do? They don't think about the kind of freedom they were granted, or to what extent these people really wanted the women or the men to be free. Yes, they wanted freedom; they wanted the kind that

these people today with pens in their hands who write against Islam and against the clergy also want, and that is a freedom dictated by the West and aimed at luring our youth into corruption.

They (these writers) want the men and women to be free, the women to be free to attend gatherings as they used to, dressed the way they used to and acting the way they used to before the lecherous eyes of men. They want this kind of corruption that drags both our sisters into corruption and our men and youth. They want all kinds of obscenities to be free.

During this 'free women' period, which woman could speak out on current issues of concern? Which man could write a word about the sufferings endured by our nation at the hands of foreign and domestic elements? Which section of our press was free? In what way were the radio and television free? In what way were the people, the youth, those at the universities and the seminaries free?

Over these past ۵۰ years that I can vouch for, having witnessed what went on, society has been deprived of a true, beneficial freedom. We had nothing. The women weren't free to get involved in the affairs of society or to speak about the nation's problems. They weren't free to say a word about the problems besetting the nation because of the East and West, or

.the difficulties the nation had to suffer because of the puppet governments

The last one hundred years then can be divided into three periods. Some events that occurred during these periods you witnessed for yourselves, but all of them have been recorded in history. Let us take the period from the beginning of these one hundred years covering the constitutional period and up to the reign of Riza Khan as the first, and, regardless of the fact that the government at that time was also corrupt, let us look at the circumstances then and what freedom women and men .enjoyed

Let us take another period as covering the era of the Pahlavi regime, from the time Riza Khan enacted his coup d’etat to the time of its dwindling power, and the third period as being from the fall of this regime, or rather the time when it was facing .defeat and had become ineffective, to the present

Let us examine these three periods and present our findings to those who are still shedding tears over the loss of the Pahlavi regime, those who would like to see its return or the installation of one similar and who remonstrate against Islam and the Muslims in the name of freedom and democracy. We will examine these three periods and see whether the freedom the women and men enjoyed in the first and third periods was true freedom, or whether they enjoyed it in this second period from the time of

.Riza Khan's coup d'etat to the decline in his son's power

It must be noted that the first period fell during the time of Qajar rule, which was also not pleasing to Islam, however the Muslims were much stronger then and the government did not have the same power and hold over the clergy of Islam (it acquired in the Pahlavi era). It was weak in the face of the clergy and the nation. It was only when Riza Khan came along and was given the reins of power that the .clergy were suppressed along with the rest of the nation

So if we assess the freedom the men and women have enjoyed in these first and third periods, we see it was a freedom that was useful for their country, for Islam, for the Muslims, for their nation. In both periods they were free to play a role in social affairs, to serve the country, to have a say in matters concerning the good of the country and to criticise the government and public figures of the day, and they availed themselves .of this freedom and do so today, as you yourselves can vouch

Today, you are free to participate in social matters, in these fundamental matters that are related to the interests of your own country and your own nation. There are no restrictions, as you can see. Give us one example when you have wanted to talk about a matter that is in the

interests of the country – and is not some kind of plot as has sometimes been the case in the past – when you have wanted to take action over something that is in your interests and the interests of the country, and you have been stopped and the .bayonets unsheathed against you

You can't. In the first period too, the women played an active role in dealing with any problem that arose, including the two I mentioned above; that is the issue of the tobacco concession and in the Constitutional Movement, which were the most important issues of that time. They involved themselves in all the affairs of the day, they played a leading role alongside the men, they spoke up on matters, which (concerned their country; they vociferated their views.(١

During this third period you yourselves were there on the scene playing an active and effective role, so you yourselves can vouch for the fact that nothing stopped you from gathering, from coming out amongst the people and shouting out against the tyrannies perpetrated. It was because of these activities of yours and this freedom, .which you enjoyed that this victory came about for our nation

However, the freedom Riza Khan and, in particular, his son sought to bring about, was not really freedom, it was more the corruption and ruination of the nation. In this second period too you can divide freedom into two kinds, one freedom of the press, including the

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Take for example the time in ١٩١١ when three hundred women marched into the – -١ public galleries of the Parliament building with pistols hidden under their long veils and threatened to shoot any deputy willing to submit to a recently issued Russian .ultimatum

radio and television, and in general freedom to write or say anything in the interests .of the nation and the country

All this at that time was subject to censorship, no one was free to do such a thing because our problems came from the government itself and its masters, and anything you wanted to say would have been first and foremost about the actions of Riza Khan, about the treachery he perpetrated and the crimes he committed, or about the perfidy of his son. But you weren't free at that time to utter one word about such .things

You couldn't criticise the police, the government or the army, our press were not free to criticise such things. Our country was completely denied a freedom that was beneficial to its interests. Pens were broken, tongues silenced, no one had the right to say a word. Whatever appeared in the press, whatever was broadcast over the radio and television, whatever was written, had to be in praise of someone who had thrown .everything we had to the winds

There was no true, sound freedom during this second period. Some freedoms, however, did exist. They opened the doors of cinemas, and these being in the state they were in those days corrupted those of our youth who frequented them and stopped them completely from pondering ways to help their country. The doors of ,casinos were opened too, to all our young people

the doors of brothels likewise. It is said numerous centres of corruption were operating from Tehran to Shemiran, too many to be counted. These were what they made free, what they promoted even. They gave us the kind of freedom, which is .detrimental to the country and the people

Following this second period, we returned to a period similar to the first only much better. The first period occurred at the time of the Qajar dynasty whose kings too were wicked and depraved, but not as bad as the Pahlavis, this father and son broke the record for corruption and evil. This freedom that our nation now enjoys, which the women, men, writers and so on, now enjoy, this freedom is in all affairs, which are .beneficial to you

You are free to go out and say what you have to say, to criticise the government, criticise anyone who puts a foot wrong, no one is going to ask you why you are doing so. You are free to join the Construction Crusade (Jihad-i Sazandeghi) and help your .countrymen

Anything that is involved with the growth of man, the growth of the sisters, brothers and these dear children, is free for you. That which is not free, indeed which Islam prevents, is gambling which corrupts the nation, drinking which corrupts the nation, and all types of obscenities which were made available during the time of that criminal. Islam forbids such

.things

So we have two types of freedom, one is the beneficial kind, which did not exist during the period of these two criminals,(١) indeed which was forbidden during their time. The kind of freedom they wanted to see prevalent was that which allowed women to go out into the streets dressed up to kill and, God forbid, behave however they liked with young men. This was the type of freedom they implemented, and it is this type that is desired by those today who don't want Islam. The kind we propose is not even .open to consideration for them

You won't find one of these people who go on about 'our country' and 'our nation' helping the brothers and sisters in the Construction Crusade as you have done. Those who shout about 'the people, the people' are those who go and burn the harvest, not gather it. You go through the trouble to help your brothers and sisters with the harvest, weeding and reaping the crops, then those who shout about the people, about how they are for the masses, come along and, if they can, burn all you have .reaped

It is these individuals who claim to be doing mighty things for the people who blow up our oil pipelines with their guns, these democrats and their followers in Kurdistan. It was these people who, fearing an Islamic republic would be established and would grab them by the tails and throw them

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١- - .Riza Shah and Muhammad Riza Pahlavi

out, tried to destroy our oil installations, to ruin our farmers and destroy our industry and our agriculture. Indeed, this was the fear of all those opposed to the course pursued by the nation, thus their cries for freedom were not about freedom, they .(were about perverting the nation (from that course

Freedom exists now, and if the remnants of the former regime, their servants and the .servants of the foreigners let you, you will see what freedom is

.May God keep all you sisters, brothers, children and young men

.May you be successful and serve this country well

May you teachers train these children well, and give them an Islamic and a human education, which is beneficial both to the country and to their spiritual well being, and .in which can be found happiness in this world and the next

(Peace be upon all you ladies and brothers. (۴۹۱

(September ۱۹۷۹ (۸ Mehr ۱۳۵۸ AHS ۳۰

September ۱۹۸۰ ۱۰

Address to a gathering of Iranians recently returned from a five-yearly conference on women held in Copenhagen

In the Name of God, the Compassionate, the Merciful

Basically, any organisation in which the superpowers have a hand has to be one, which works to their benefit. Take the United Nations, these meetings it has abroad, the Security Council meetings, all serve the purposes of the superpowers and are held to deceive the other countries. Thus, they create the right of veto for themselves and use it to reject anything they deem not to

be in their interests. Indeed, the United Nations is itself in the service of the .superpowers

The agencies they (the superpowers) set up under whatever name, all attempt to bring others into line with their interests. We are so suspicious of the superpowers that even if they are honest about something, still we will think they are saying it to .deceive the people

The task you have performed is very valuable, and God willing you will be even more successful. As you all know, our revolution is portrayed abroad contrary to that which it truly is. We must begin to gradually remedy this and start giving the world a true picture of our revolution. It is not only concerning the women (in the country), who are truly free in Iran now, who are committed, dedicated individuals, perhaps even more .so than the men, that a false picture has been painted

Indeed abroad the idea was promulgated that it was Riza Khan who brought up the issue of women's freedom and through the unveiling sought to free them. But the goal behind the unveiling affair was not, as they purported, to bring the women, say ten million women, into society and get them involved in social affairs. Rather it was an order that they had received from abroad and which they carried out with the .intention of leading us into captivity

Perhaps none of you can remember the affair, you may have been too small at

that time, but the bitter taste of the unveiling, which later Riza Khan's son called creating 'free men and free women' remains in my mouth. You don't know what they did to the esteemed ladies, indeed to all segments of the society. Merchants, tradesmen and clergymen all were forced to attend parties (celebrating the unveiling) along with their wives, and if they refused, they were beaten and subjected to verbal .abuse

Their aim was to use the women as a preoccupation for the youth so that they would not get involved in fundamental issues. They employed different methods to stop our youth and our academics from pondering their own situation and that of their country, the unveiling, with the disgraceful acts they perpetrated, being one of them. Respectable women were mistreated, clergymen likewise, agents even approached the late Mr. Kashani and told him he had to attend the parties too, but he sent them .away, protesting that they were only obeying orders, with a flea in their ear

In towns and villages everywhere throughout the country the story was the same. The deeds they perpetrated in Qum were so opprobrious they defy description. And this was all in order to bring the young people, the gullible young people, men and women, together socially and preoccupy them with one another, so that they became .indifferent towards the fundamental problems facing the country

They created centres of fornication and other forms of corruption for the same ;reason

from Tehran to Tajrish hundreds of these centres were opened. So as you see they used the women, and consequently our youth, our people, did not attend to the basic problems, as they should have, neither the men nor the women. Neither were free, .they were just called free men and free women

This was the foundation that Riza Khan first laid. He was brought to power by the British, may God's curse rest upon them, and it was the British who pushed him into such action. Then their (the regime's) poets, writers and media took up the cause and worked to make this nation turn away from itself and preoccupy itself with the pursuit of pleasure and animal gratification. Centres of debauchery were freely opened to the public, yet perhaps in the whole of Tehran there was not one centre of religious learning for these men or these women who were supposed to be free to study .whatever they liked

Be that as it may, these are problems that the superpowers brought about through their very carefully prepared plans devised by their experts, and these conferences and gatherings may be part of the same plans. We must all be very vigilant, the entire nation of Iran must be careful not to fall into their trap. When they attend these gatherings, the Iranians must preserve their dignity, just as you say you did at this recent gathering, and not allow themselves to be influenced by

the people there. If Iranians are going to attend such conferences, let it not be that their participation will end up being in their (the superpowers') favour. Most of the .time people are neglectful

The things you ladies say you have done are very valuable actions, and if there are to be other gatherings, the men too, the committed men that is, not those who would go there and act against the interests of our country, should attend. I wish you all .success, God willing

Today is not like the olden days; today is different from the former period. Today the ladies must act on their social and religious duties and protect public morality, and in so doing carry out their social and political activities. Today is not like the former period when women of uncertain repute and uncertain objectives were brought into the Parliament. Women enter the Parliament today, but the circumstances are totally .different

In those days they had their gatherings, they had their Women's Day, but it was a day when the unveiling was celebrated. In the final years of my period in Qum, perhaps it was in my last year there just before the uprising of the ۱۵th Khurdad, I heard that the government was planning for some women to gather at the tomb of Riza Shah and .commemorate the unveiling of women

Some government officials in Qum came to see me and I told them each to inform their ministries

that were this plan to be carried out, I would call on the nation to hold a day of national mourning for those killed in the massacre perpetrated by the regime at the Gauhar Shad mosque. They reported what I'd said to them and subsequently the government changed its plans. Be that as it may, the circumstances that the regime .had created were in direct contradiction to what the nation had to do

Praise God those days are over and all the women and all the men must involve themselves in the social and political affairs. They must be supervisors, supervising the work of the Majlis (Parliament) and the government; they must express their opinions. The entire nation must today watch over affairs, they must express their opinions, comment on political and social problems and all that the government does. .If they see something wrong they must take the proper action

I hope that this movement will end in victory and you will all be successful, God willing. May you expand your gatherings everywhere in an even more splendid manner so that women will awaken and reject those things of the past, reject that former role of being a plaything, of having to dress up and make up. You yourselves know how much damage that attitude did to our economy and how much harm it did to public morality. Today's women, like the men, must be properly educated and concern themselves with

the issues (of the day), they too must exercise sound judgement in their involvement (in the (country's) affairs, and God willing, they will be successful. (۴۹۲

(September ۱۹۸۰ (۱۹ Shahrivar ۱۳۵۹ AHS ۱۰

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About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism-
places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,-
web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and-
English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,-
WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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Users' affairs: ۰۹۱۳۲۰۰۰۱۰۹

Introduction of the Center – Ghaemiyeh Digital Library